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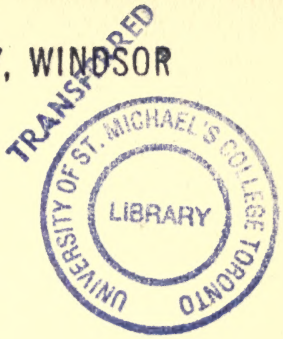

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CHRISTIAN SCIENCE
BEFORE THE
BAR OF REASON

BY
THE REV. L. A. LAMBERT, LL.D.
AUTHOR OF "NOTES ON INGERSOLL," "TACTICS OF INFIDELS," "THESAURUS BIBLICUS," ETC.

EDITED BY REV. A. S. QUINLAN.

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✠ MOST REV. JOHN M. FARLEY, D.D.,
Archbishop of New York.

February 20th, 1908.

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EDITOR'S PREFACE.

"Christian Science Before the Bar of Reason," is a reply of Rev. L. A. Lambert, LL.D., to Mr. W. D. McCrackan, the leading exponent of Christian Science in New York City, in refutation of its teachings as explained and defended by him. When the articles of which this volume is composed made their appearance in the columns of the New York Freeman's Journal, they immediately aroused deep interest in the subject under discussion and elicited the expression of many favorable opinions; and repeated requests strongly urging their reproduction seemed to indicate a demand for their publication in book form. As the learned author was unwilling to undertake the labor involved in collecting and arranging the original articles for publication, the present writer, possessing exceptional opportunities of knowing the Author's views and benefiting by his suggestions, assumed the task. While the original text, with the exception of a few unimportant changes, has been preserved substantially intact, its form has undergone quite a comprehensive rearrangement in the division of the matter into chapters. An additional feature of the work, which the Editor hopes will appeal favorably to the reader, is the brief summary in short captions preceding each chapter, whereby he may at a glance obtain a fair idea of its contents.

Dr. Lambert has been before the public as a writer for forty years, in the capacity of editor and author of several books of note, and his fame

for scholarly attainments and consummate ability in Christian apologetics is international. His name on the title-page of this volume is a sufficient guarantee that its pages contain solid matter of consuming interest on a subject that is challenging the attention of the world, and may well be offered in justification of its publication.

At a time when a plan has been suggested, which has met with the approval of the leading Catholic and secular papers, of honoring Dr. Lambert by giving him unmistakable proof of the gratitude of American Catholics and their appreciation of his many years of labor in defence of the Catholic Church and Christianity, it gives the writer peculiar pleasure to embrace the opportunity thus afforded of offering him this book as a mark of the deepest veneration and respect. As pastor of St. Mary's Church, Scottsville, New York, for eighteen years, Dr. Lambert has been to the writer a spiritual father, indeed, an inspiration to high ideals as a man and priest of God's Church, an intimate companion and faithful friend. The labor entailed in the preparation of this volume was indeed a labor of love, undertaken and carried out by the Editor, in a spirit of loyalty and affection for a true and faithful friend.

For valuable assistance and co-operation in collecting the articles composing this book the Editor is particularly indebted to Mr. A. Brendan Ford, manager of the New York Freeman's Journal.

THE EDITOR.

EATONTOWN, N. J.,
March 20, 1908.

PREFACE.

We have seldom read a book with more pleasure than the little volume "Christian Science," a reproduction of letters which appeared in the "New York Freeman's Journal." The argument is maintained with ability by Mr. MacCrackan, the doughty champion of Christian Science, considering the thesis maintained, but, like a skillful surgeon, Rev. Dr. Lambert, the distinguished author of "Notes on Ingersoll," lays bare the inward corruption of the system.

It is pitiable to witness how the ground recedes from Mr. MacCracken, under the merciless logic of the priest, until he is left alone, not being able, according to Christian Science, to prove whether he himself exists or not. The system advocated is shown to be neither Science nor Christian. In fact, the terms Christian Science are a misnomer to cover up a most dangerous form of Pantheism.

Recently, this sect has made great progress. Some of its votaries must be in good faith, for they have contributed most generously to its support and propagation. Barnum said: "We

Americans like a humbug, and are willing to pay for the right kind." After all, this running after strange and novel theories and religions is but the weakness of human nature, manifesting itself during the ages. St. Paul tells us: "In the last days, shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, ... having an appearance indeed of godliness, but denying the power thereof. Now these avoid. For of these sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires: Ever learning and never attaining to the knowledge of the truth." II Tim. iii. 1–7.

The work is opportune and will be productive of the very best results.

JAMES A. MCFAUL,
Bishop of Trenton.

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CHAPTER I.

THE DOCTRINE OF CHRISTIAN SCIENCE IN REGARD TO DISEASE AND HEALTH.

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Office Christian Science Publication Committee.
No. 143 West 48th Street,
New York, June 20, 1901.

To the Editor of Freeman's Journal.

Dear Sir:—The reference in your issue of June 8th, to the Church of Christ, Scientist, and its

founder, rest upon misrepresentations, which have gone the rounds of the press, but have now been very generally corrected. In case, however, your attention has not been called to these corrections, I take the liberty of asking you to publish this brief rectification.

The teachings of Christian Science in regard to disease cannot be lightly understood and are easily distorted by careless critics. At the same time they are capable of being comprehended by any one who approaches them in a sincere spirit. As an apt illustration, I may cite the relation of darkness to light, or of black to the various colors, in order to express the Christian Science view of the relation of disease to health. Darkness is not a real thing, an entity in itself. It is only the absence of light, a mere negation. Neither is black a real color, but only the absence of all color. So disease (dis-ease) or discord, is not a positive quantity, but a negation of health or harmony of being, and not an indestructible fact in the realm of the real. Disease seems real enough while it lasts, distressingly real, but when it is gone, destroyed, by whatever means, where is its reality, in the Christian Science use of the

term? If we could speak of a "temporary reality," that might be used to describe disease, but in point of fact there is no reality except that which is imperishable and eternal. Disease, then, is only as real as any negation can be called real.

As for the term "adepts" which appears in your article, it is one which is never used in Christian Science, and would have no meaning as applied to any Christian Scientist. Christian Scientists do not claim to have any special powers which are denied to others. Their churches are open to all, and strangers are given the best seats, as an evidence of the kindliness and love which characterizes their faith.

Christian Scientists are happy to know that Mrs. Eddy derives a substantial income from her writings. This is the result of a life of hard work, and is only what any author is entitled to receive, whose works are in great demand. The hundreds of thousands of men and women who have gained health and happiness from these writings are the best judges of

their value, and no fair-minded person need begrudge them their success. Yours truly,

W. D. M'CRACKAN.

COMMENT:—We very willingly comply with the request of Mr. McCrackan, for we would not intentionally misrepresent or be the means of giving currency to misrepresentations of any system, whether of religion, philosophy or politics. No honest purpose is to be gained by it. Aside from the moral obligation of not bearing false witness, the best way to defend a true system or refute a false one is to let them be seen as they really are, and deal with them on that basis. Catholics thoroughly appreciate this principle because they have been the greatest sufferers from misrepresentations. In all investigation truth should be the objective of every honest man; to begin by a false presentation of a system you would defend or refute, is to place obstacles and stumbling blocks in the way to that objective. It is not

conducive to true religion or true philosophy, and is destructive of moral integrity in those who practice that immoral method. It is therefore the best morals as well as the best policy in refuting an erroneous principle or system to first state it correctly, that it may be seen as it is.

The teachings of Christian Scienceism in regard to disease must be based on some ulterior principle, some doctrine on which the science as a religion or a philosophy mainly rests. Mr. McCrackan has not adverted to this ulterior principle. This is to be regretted, as it is by such principle or fundamental doctrine that Christian Science must be judged.

If we are not in error, the founder of Christian Scienceism teaches as fundamental the doctrine of Berkeley that there is no such objective reality as matter, that all is mind; that what is not mind is nothing.

This doctrine is inconsistent with Mr. McCrackan's theory of disease as given in his

illustrations. He says: "I may cite the relation of darkness to light, or black to the various colors, in order to express the Christian Science view of the relation of disease to health."

This illustration or parallelism supposes two things, namely, a positive, objective reality—light, and a negation or absence of it —darkness. The former is necessary to the latter. But this positive, objective reality can have no existence in the Berkeleyan doctrine which denies the existence of all objective realities, and affirms the existence of mind only. The contradiction between the doctrine and the illustration becomes all the more apparent when we reflect that something more than light is necessary to darkness or shadow. There must be an opaque object between the source of light and the point of vision. But the Berkeley-Eddy doctrine denies the existence of such object. Now as Mr. McCrackan's explanation of disease contradicts one of Mrs. Eddy's

fundamental doctrines there must be an error either in the explanation or in the doctrine.

All through the illustrations the same contradiction is involved. Mr. McCrackan says: "Darkness is not a real thing, an entity in itself. It is only the absence of light, a mere negation."

But if light, according to the Eddy doctrine, has no external reality, is a nonentity, a negation, then darkness must be the absence of a nonentity or the negation of a negation. Mr. McCrackan seems utterly unconscious of the fact that in every case he postulates positive objective realities—things which the doctrine denies the existence of when it asserts that nothing exists but mind.

The doctrine that nothing exists but mind denies the existence of the human body, and consequently all diseases of it. It denies also the existence of medicines or drugs, and yet it opposes the use of them, and treats them as real things, just as other people do.

"Disease," says Mr. McCrackan, "is not a positive quantity." We are not aware that any one considers disease as a positive quantity. Disease unattached to a being is nothing; just as health unattached to a being is nothing; unattached, both are abstractions. Just as modes that do not modify anything are abstractions. But men do not talk of disease in that sense. When a man is on the broad of his back, delirious with a raging fever or shivering with a chill, men say he has a disease or is sick. In this common sense sickness is a mode of being; and as a mode of being it is just as real as the mode of being called health, is real. And if we can predicate quantity of mode, disease or sickness is as much a positive quantity as health is. Neither sickness nor health has a substantive existence. Both, as modes, exist potentially in their causes. The smallpox that afflicts its victim had no real existence "as smallpox" prior to his getting it. What did really exist—and in positive quan-

tity—prior to his sickness, were the bacilli or micrococci that invaded his system and swarmed in him until they ran their course. The abnormal condition or mode of being they produced is what is called the smallpox disease, which of course had no existence until it was produced in him. These infinitesimal animals attacked him, and their attack was as real as that of a lion; and if death resulted, they killed him.

Now if means can be taken to protect a man from the attack of a hungry lion, such as shooting or otherwise killing the animal—a thing the Christian Scientist admits can be done—why may not similar means be taken—by medicines and drugs, or any other way—to kill the smallpox animals or to help their victim to stem the tide of invasion and survive it? "Oh, no," says the Christian Scientist, "he is only suffering from a negation of health or harmony of being." Of course he is, but why should not medicines or drugs be used to kill the invaders

that are rioting in his blood, looting his vitality and causing "the negation of health and harmony of being?"

After saying that "there is no reality except that which is imperishable and eternal," Mr. McCrackan speaks of the church buildings of the Scientists and of Mrs. Eddy's books, from which she derives a substantial income. Does he mean to say that those church buildings and the books that are sold, and the dollars they bring in return, are imperishable and eternal, or that they are not realities? In view of the doctrine that there is nothing but mind, what becomes of those buildings, books and dollars? Are they only the unsubstantial stuff that dreams are made of, or are they the creations of a mind suffering from "a negation of health and harmony of being" and from the absence of a healthy sense of the real?

We have not yet seen a clear, comprehensive and coherent statement of the fundamental principles of Christian Science. What we

have seen of the founder's writings is vague, hazy, indefinite and unsystematized, and in many instances contradictory. Sometimes you are led to think that the god she treats of is the God of Christian thought and faith; at other times you are forced to the conviction that the god of her religion and philosophy is the god of Pantheism that makes all things god, and leaves no distinction between God and man. Again, she seems to hold the human mind to be a free agent, and then again, that the mind is not free and distinct from God, but bears the relation to His infinite mind that the bubble floating on the surface bears to the ocean; that there is nothing but mind and that this mind is God.

Until a clear and coherent statement of the essential principles of Christian Science is made, serious criticism is out of the question. Perhaps Mr. McCrackan can make it.

CHAPTER II.

ON THE ULTERIOR PRINCIPLE OF CHRISTIAN SCIENCE—THE PROPER UNDERSTANDING OF THE NATURE OF GOD.

Mr. McCrackan's fails to give a clear systematic statement of Christian Science Principles.—Proof of the system's fallacy.—The ulterior principle of Christian Science.—How is it to be determined?—Is Christian Science demonstrable to reason?—Reason barred out.—An absurd system.—Acquiring knowledge under difficulties.—Proof of a first cause.—An appeal to the common sense of mankind.—Equally valid to prove the existence of the external material world.—A misrepresentation of Christian belief.—Christian Science definition of God.—Meaning of "Spirit or mind."—Huxley's meaning.—He denies the reality of mind as a thinking entity.—Proving too much.

With all due respect, we must say that we find in Mr. McCrackan's short statement of

Christian Science principles, as he understands them, that same indefiniteness that we have found in the writings of the founder of Christian Scienceism and other exponents of its doctrines. Owing to this indefiniteness it is impossible to get a clear apprehension of the system as a whole. This makes it necessary, in criticising, to deal with isolated statements rather than with propositions or doctrines as coherent, constituent parts of a complete system. Every branch, twig, leaf, bud, flower and fruit of a true system of philosophy or religion should be so corelated that one starting from any given point can follow from leaf to twig, from twig to branch, from branch to trunk, and from trunk to root, or ultimate truth, on which the system rests. The absence of such coherence and corelation between the constituent parts of a system is demonstrative of its fallacy. Such corelationship and coherency of doctrines we find not in Christian Science as presented by its expounders. On the contrary,

we find a congeries of vague, non-consistent, incompatible doctrines, sometimes as incomprehensible and elusory as Delphic oracles, and about it all a pious tone and Christian manner of speech well calculated to affect those who are inclined to follow the impulses of sentiment rather than the dictates of reason.

Yielding to the necessity of dealing with isolated propositions rather than with the system as a whole, we will now make some comments on Mr. McCrackan's short exposition.

McCRACKAN:—"This ulterior principle (of Christian Science) is a proper understanding of the nature of God."

COMMENT:—But who is to determine what is the proper understanding of the nature of God? You will observe that your ulterior principle begs the whole question, for it assumes that the world, with all its inspired prophets, its theologians and philosophers, had no proper understanding of the nature of God

until an old lady up in New England discovered it. A principle resting on such a basis is only as strong as the authority it rests on, and that authority is not enough to determine the belief of reasoning men. This old lady does not, like Joe Smith, claim to be inspired of God with a new revelation; she claims to be the discoverer of a new or heretofore unknown truth in religion and philosophy, and thus invites a comparison between her intellect and the master minds of the past. This is courageous, and, if courage were the criterion of truth, it would be a strong point in favor of Christian Science.

A truth discovered by reason—as Christian Science claims to be—should be demonstrable to reason. Mr. McCrackan seems to recognize that it is not demonstrable to reason when he says: "No amount of theorizing (by which we assume he means reasoning) can make any one a Christian Scientist; only those who can bring out results from its teachings in

their daily lives can say that they really understand it."

This politely bows reason out of the field of investigation. It also makes the conditions of knowledge too difficult. It requires that a man, in order to know certain doctrines as yet unknown to him, must first put said unknown doctrines into practice before he can know them. That is certainly to acquire knowledge under difficulties. A system that involves such an absurdity has little to recommend it.

It is true, as Mr. McCrackan observes, that there is a difficulty in explaining supernatural truths when one has nothing but words to do it with. But this difficulty has not prevented Christian theologians and philosophers from stating clearly, definitely and intelligibly their understanding of those truths. Whether you agree with them or not, you may know very distinctly the points of agreement or difference. In this they differ widely from the exponents of Christian Science, who seem unable or un-

willing to formulate their doctrines so that the investigator can clearly determine what they mean. In this consists the greatest difficulty in dealing with them.

McCRACKAN:—"All men have deeply implanted in their nature a faith in some first cause or some controlling power."

This appeal to the common sense and belief of mankind is valid, in our judgment, to prove the existence of a first cause. But the Christian Scientist cannot use it without recognizing the convincing force of this equally true proposition: All men have deeply and ineradicably implanted in their nature a conviction that the external, physical world about them exists. And thus the common sense and belief of mankind contradict the teaching of Christian Science, that nothing exists but mind or spirit. If the voice of the human race is valid, as it most certainly is, to prove the existence of a first cause it is equally valid in proving,

against the Christian Scientist, the real external existence of this world of matter. He must, then, either decline the use of the voice of human nature as an argument to prove a first cause or accept the full sweep of that voice, believe in the reality of the material world, and cease to be a Christian Scientist. He may not accept that voice when it affirms a truth that chimes with a doctrine held by him in common with the rest of men, and reject it when its affirmations contradict peculiar doctrines held by himself alone.

Mr. McCrackan misrepresents Christian belief when he says the Christian concept of God is that He is subject to limitations of outline and form; "in other words, a man-made God has been manufactured to satisfy a limited human concept." Those who complain so dolefully of being the victims of misrepresentation should be very careful when they attempt to state the beliefs of others. We need not stop here to give the Christian conception of God.

If Mr. McCrackan does not know it—and, judging from what he has just said, he does not—we advise him to consult some Catholic theological work that treats of the subject.

McCRACKAN:—"Christian Science teaches that God is Spirit or Mind."

COMMENT:—To be definite this statement should be: God is a spirit or mind. Without the article unity and individuality are not affirmed. If the absence of the article is not intended to indicate a denial of unity and individuality, we have on this head no particular fault to find with the definition. But what does the Christian Scientist mean by "spirit or mind?" The truth of his definition of God depends on his answer to this question. Does he mean by mind what Hobbes and Huxley—whom he quotes approvingly—meant by it? Huxley says: "What we call mind is nothing but a heap or collection of different perceptions united together by certain rela-

tions." If the Christian Scientist believes with Huxley that mind is a mere heap or collection of perceptions, then in defining God as mind he meant that God is a mere heap or collection of perceptions. Does Mr. McCrackan mean to say that God is that and nothing more?

When he says, "God is spirit," does he mean one absolutely and infinitely perfect spirit who is the creator of all? If so, his definition is right, but it gives Christians no information they had not before Christian Science was excogitated.

McCRACKAN:—"God made man to his own image and likeness, then he must be spiritual, etc."

COMMENT:—The same Scriptures that tell us that God made man to his own image and likeness, tell us further how he made him. "And the Lord formed man out of the slime of the earth, and breathed into his face the breath

of life, and man became a living soul."—Gen. ii., 7.

This text affirms what Christian Science denies, namely, that man's body is material and real. Man is like unto God because his soul will never cease to be, and because it is endowed with intelligence and free will.

The Christian Scientists refer to the Scriptures with much unction, but they pay no attention to the texts that contradict them.

In the first chapter of the Bible we are told that "God created the heaven and the earth . . . God called the dry land earth, and the gathering together of the waters He called seas, and God saw that it was good." Your Science teaches that these things, which God created and saw were good, are not real, that they are delusions, the result of mental error, and therefore not good. To prove their unreality you quote Huxley. But this same Huxley denies the reality of mind as a thinking entity. See his definition of mind, which we

have quoted above. Now, if the word of this "foremost of natural scientists" is a strong enough argument to prove the non-existence of matter, it is equally strong to prove the non-existence of mind; and if mind exists not the foundation of Christian Science is gone; for it teaches that mind, and mind only, exists. And yet you boast that you are abreast with this agnostic! As for Grant Allen, he gives no reason for his dogmatic statement. If he knows no more about matter than he knows about flowers—about which he wrote a book—his opinion is of no importance. Under the scientific hands of Father Gerard, S. J., who reviewed his "Flowers and Their Pedigrees," he became a laughing stock to the wise, and a warning to ignorant would-be authors.

CHAPTER III.

CHRISTIAN SCIENCE AS A THERAPEUTIC AGENT—ADMINISTERED ACCORDING TO PRINCIPLES OF HOMEOPATHY.

Christian Science theory and homeopathic practice.—Administering Christian Science in homeopathic doses.—Christian Science methods.—Tests to determine the presence of highly attenuated matter.—Attempts to explain the effects observable in practice of homeopathy.—Mrs. Eddy's views and mis-statement as to homeopathic remedies.—Belief in the efficacy of medicine not a Christian Science faith.—That the mind has a power over the body it animates, not denied.—The patient's belief in the reality of the sick body and material remedy.—Some questions which "faith" theory does not answer.—Christian Scientist's language inconsistent with his doctrines.

McCRACKAN:—"Viewed merely as a therapeutic agent Christian Science goes one step beyond homeopathy. The latter in its high

potency phase administers medicine in which the drug can be no longer detected, even by the subtlest chemical test. As a foremost homeopathic physician once said, "There is nothing left but mind."

COMMENT:—There is something left of the drug or there is nothing left of it. If something is left you have matter; if nothing be left you have nothing, and nothing cannot be an agent or a means to health. Christian Science teaches that there is no body to be sick and no drugs to use as curative agents. In this you go one step, and a big one, beyond homeopathy. The fundamental principle of homeopathy is similia similibus curantur—like cures like. Any method of cure that is not in compliance with this principle is not homeopathy. Now holding as you do and must as a Christian Scientist, that there is no such thing as disease, that disease is an error of the mind, a delusion, the principle of "like cures like" requires you to apply error or delusion,

in some degree of density or attenuation, to the deluded mind in order to set it right. This your science does not permit, unless you admit it to be a huge delusion which you administer in homeopathic doses to your patients. As you do not admit this, homeopathy does not help you in the least. You cannot utilize in favor of your science the dictum of the learned physician you quote, for you hold that drugs are not real things, that they are nothing, or at most a delusion. And you will not go so far as to say that truth or health can be arrived at through a high attenuation of nothing or of a delusion. It may be possible to erase one delusion by the use of another that is more attractive and seductive, but your science forbids you, at least in theory, to use delusion or error as a curative agent.

McCRACKAN:—"I did not indorse the working hypothesis of homeopathy—similia similibus curantur—for Christian Science theory or practice. I merely used high potency home-

opathy to illustrate the fact that certain results can be obtained in medicine without matter, and that this experience is a step in the direction of healing altogether without matter."

COMMENT:—It appears to us that you here give your case away. Homeopathic high potency of material medicine is matter or it is not. If it is matter, then matter effects cures, and your illustration does not prove that cures are effected without matter. It makes no difference how far you attenuate matter, it is still matter; and if you assume that matter is no longer there you cannot assume that there is any potency of matter there. This contradicts homeopathy, for that system of medicine does not claim to cure without matter in some of its forms or potencies. Your assumption, therefore, that a high potency of matter is not matter begs the question—a chronic habit of Christian Scientist writers, so far as we have read them.

McCRACKAN:—"The question raised in regard to homeopathy is an interesting one, for it brings us to the consideration of that which accomplished the results observed from the use of medicine."

COMMENT:—Then there are observable results from the use of medicine.

McCRACKAN:—"Homeopathy claims to heal by the use of medicinal matter. And yet its most striking results are often obtained when the presence of medicinal matter can no longer be ascertained by any test to which matter can be subjected. No one can say that this statement 'begs the question,' for the presence or absence of medicinal matter is a question of material fact to be determined by material tests."

COMMENT:—Then there are material facts and material tests of them. That is an important concession on your part. But proceed.

McCRACKAN:—"As I understand the process of preparing high-potency homeopathic medi-

cines, it is as follows: One unit of mother tincture is taken and mixed with nine parts of alcohol; that this is called the first attenuation. In order to get the second attenuation, one drop of the first is taken and mixed with nine parts of alcohol. When the eighth attenuation is reached, it contains 1-100,000,000 of the unit of medicine."

COMMENT:—Here you show that there is a test by which the one millionth of the unit of medicine can be known to be there; though it has gone beyond the reach of chemical analysis. It is an exceedingly small quantity to be expected to do any work, but as figures do not lie it is surely there. It is as small as a spark of fire compared to that fiery mass called the sun, yet, given the materials to work upon, the spark can produce a conflagration greater than that of a thousand such suns. Just so, the infinitesimal homeopathic spark may (we do not say it does) set to work dormant forces that only needed it to unlock them, and the

result may lead to health or death. This is illustrated in the sinking of the Maine in the harbor of Havana. What matter is more attenuated than electricity, if indeed it be matter and not only a form of it? And yet a spark of it sank the Maine; it let loose all the latent forces of her explosives.

McCRACKAN:—"When we consider that the two hundredth attenuation is sometimes administered, if not still higher attenuations, it becomes evident that, to all intents and purposes, no part of the original mother tincture can be said to remain."

COMMENT:—And yet as a matter of fact, according to your own figuring, it must be said that a part of the mother tincture does remain in the last attenuation.

McCRACKAN:—"In point of fact, I am informed that no residuum of the mother tincture can be detected in these high potency attenuations by the subtlest chemical analysis."

COMMENT:—And yet the chemist, after exhausting the powers of his alembics in vain, must confess that a residuum does remain—a residuum that can be definitely expressed in figures.

MCCRACKAN:—"What is it then that produces the effect observable in high potency homeopathic practice?"

COMMENT:—The homeopathist will tell you that it is the medicinal matter that still remains in the high attenuation. And to prove that the results—which you admit to be observable—depend on the action of the medicine and not on faith or imagination, he will tell you the same results are to be observed in the child that is incapable of faith or imagination, as in the adult.

MCCRACKAN:—"Christian Science explains these results, generally attributed to medicinal matter, as due to beliefs of mortal mind."

COMMENT:—But this does not explain the results in the infant whose mortal mind—whatever that is—is incapable of beliefs of any kind, even belief in its yet unconscious existence. Thus you see that a sick infant, according to your theory, is incurable because it cannot bring faith or belief to bear on its affliction. But infants do get sick and get well again, and it follows that as the cure cannot be the result of faith or belief of any kind, it must be the effect of medicine or some other cause. Whatever this cause may be it is certain that your Christian Science explanation does not account for it. It is the same way with an adult unconscious from a broken skull. He cannot bring belief of any kind to bear on his case, even the Christian Science belief that his skull is not broken and cannot be, until the doctor by material means removes the pressure on the brain. It is a fact you will not deny, that many such adults do get well. And since the recovery cannot be attributed to any men-

tal action of the patient, such as faith, or belief, or even desire, it must be attributed to some other cause than that given by Christian Science. These facts and considerations ought to convince you that the Christian Science explanation does not explain.

McCRACKAN:—"In 'Science and Health,' page 397, Mrs. Eddy, who herself once experimented extensively in homeopathy, writes: 'Homeopathic remedies, sometimes not containing a particle of medicine, are known to relieve the symptoms of disease.'"

COMMENT:—We must interrupt Mrs. Eddy here to state that a remedy that contains no particle of medicine is not a homeopathic remedy at all. Besides, the belief or faith of a patient who recovers through confidence in the efficacy of a supposed medicine, is not the belief required by Christian Science. The patient believes first that he is sick, and second, that the remedy will cure him. If he were

a Christian Science patient he must begin by believing that he is not sick, that his notion on that subject is a delusion, and that the material remedy has no existence. In the first case a cure would indicate the power of the mind over the material body it animates. We do not deny that such power exists and that it can work, to a greater or less extent, to the benefit of the afflicted body. But this power Christian Science denies when it denies the existence of the material body and holds that all diseases are mental modes, delusions, or what not. The patient who is cured by belief in the efficacy of a supposed medicine never ceases to believe that the remedy and his sick body are real, material things. If belief cures him—as it possibly may—it is his belief in the material remedy and in his material body that effects the cure, and not the Christian Science belief that he has no material body, no disease and no material remedy. The two beliefs are radically different, and the fact of the one does not prove

the fact of the other, or even the possibility of it. The first proves the power of mind over matter, the second proves—if it proves anything—the power of mind over itself only. To the Christian Scientist a sick man is only a sick or deluded mind that can cure its sickness by denying its existence. To the other scientists, including homeopathists, a sick man is one whose material body is in a disordered, abnormal state, and may be cured by material means. We will now let Mrs. Eddy continue.

MRS. EDDY:—"What produces the change (wrought by remedies with no medicine in them)? It is the faith of mortal mind, which reduces its own self-inflicted sufferings, and produces a new effect upon the body."

COMMENT:—How can it be the faith of mortal mind in an infant incapable of faith of any kind? or faith in a man unconscious from a broken skull, and incapable of any mental act? And yet both these get well. What produces

the change? We ask in your own words. It is certainly not faith of mortal mind or any other kind of faith. Again, how can you say that the sickness of the unconscious infant or the condition of the unconscious man is self-inflicted. How can they be victims of a false belief when they are incapable of beliefs of any kind? How can the infant produce its colic by believing it has the colic, when it is incapable of believing anything? Or how can the unconscious man continue his unconsciousness by believing himself unconscious, when that very state renders him incapable of any belief? These questions have to be answered; your "faith" theory does not answer them.

Again, you say "the faith of mortal mind . . . produces a new effect upon the body." How can this "faith of mortal mind" produce a new effect upon a body that has no existence? You deny the existence of the body and hold that all is mind. Why, then, do you talk of body and of effects produced upon it? Why do

you not make your language consistent with your doctrines?

What you should say, to be consistent, would be something like this: "The faith of mortal mind, acting on the mortal mind's delusions of body and sickness frees it from them."

But then you would be asked: How do you prove that this mental or spiritual fact or cure has taken place? You would have, in answer, to point to some material body that has been healed, as your proof. But if no such body exists, as you tell us, how can you point to it as having been healed? Thus insurmountable difficulties confront your explanation at every step.

McCRACKAN:—"On page 46, 49–50 of same work, Mrs. Eddy refers to specific experiments which she made with homeopathic medicine, and on page 369 she writes: 'Homeopathy furnishes this evidence to the senses, namely, symptoms produced by a certain drug, it removes by using the same drug which might

cause them. This confirms my theory that faith in the drug is the sole factor in the cure. The effect that a mortal mind produces through a certain belief, it removes through an opposite belief, but it uses the drug in both cases.'"

COMMENT:—What we have already said negatives this explanation. A man stupefied to unconsciousness by typhoid fever knows not that medicine of any kind is administered to him, and is unable to form any opinion or belief as to the action of the medicine. The result, then, is entirely independent of faith on his part. It must be attributed to some other cause than faith. It is the same with the unconscious child. Independent of all belief or faith—of which it is incapable—a large dose of arsenic will kill it, while a small—homeopathic—dose will act on it as a tonic. A large dose of ipecacuanha will cause it to vomit, while a small dose will cause it to cease vomiting. There is no explanation of this except that the effect of medicine varies according to the doses

given. Faith of mortal mind has nothing to do with it.

Mrs. Eddy speaks of experiments with drugs. Then there are drugs, a fact which her doctrine denies. This is one example of the many contradictions that ornament almost every page of her writings.

CHAPTER IV.

THE CHRISTIAN SCIENCE METHOD OF ADMINISTERING THE "PROPER UNDERSTANDING OF GOD" AS A CURATIVE AGENT.

The Christian Science method of treating a patient.—The patient's attitude toward his Christian Scientist physician.—The understanding of God administered as a curative agent.—Should the patient ask the doctor questions?—A patient's body—with a mental reservation.—Christian Science explains away the existence of material things.—Intellectual and spiritual.—Mr. McCrackan's distinction.—A vicious circle.—Results cannot be the criterion of the morality of an act.—Healing the sick by the Catholic clergy.—Mortal mind—an invention of Christian Scientists.

McCRACKAN:—"Christian Science heals by an understanding of Mind,—not of the human mind, which modern psychologists have laid bare with pitiless perseverance—but the One Mind or Spirit, which is God."

COMMENT:—It is the human mind, suffering under the error or delusion called sickness, which you propose to set right or disillusion. This you propose to do, not by understanding that mind, but by understanding another mind that is infinitely different. In other words, you propose to cure a mind illuded or in error by getting as far away from it as possible.

But passing that, and assuming for argument's sake that your mind has an understanding of the "One Mind or Spirit, which is God," how do you apply that understanding of yours to the mind of the person you propose to cure of his delusion? How can that understanding or concept of God in your mind act as a curative agent in the mind of another? How do you administer it?

Suppose you begin by telling the sick man, agonized by the pain of a cancer, that he has no cancer because he has no body to have it on, that the cancer is only an erroneous idea exist-

ing in his mind. In view of his agony and the testimony of his senses and the evidence of his consciousness, he will ask you on what authority you tell him he has no body, no cancer, no pain. If he has the patience he certainly has the right to ask that question and the right to an intelligible and reasonable answer. What answer have you to give? You will say, "A proper understanding of the nature of God." He will go farther, if pain and patience permit, and ask, "Where can I find this proper understanding?" You will have to reply, "The proper understanding is that of an aged lady up in New England." The sick man goes on, "What evidence can you give me that her understanding of the nature of God is any more proper than the understanding I myself have of Him?"

All these questions of the sick man are reasonable, and as a rational being he should not accept your teaching, or any other teaching or teacher, until he receives answers that sat-

isfy his reason. To accept your understanding of Mrs. Eddy's understanding of the nature of God without inquiry with a view of verification would be an act of extreme credulity. The first tribute he would have to pay to your science is an act of unreason, a sacrifice of reason. No true science can require such a sacrifice.

Suppose the sick man asks you to state your "proper understanding of the nature of God?" You tell him "Christian Science teaches that God is Spirit or Mind."

He replies, "You give me no information. I have always believed that God is a spirit or mind, infinitely perfect, eternal, wise, loving, true and merciful. Such is my understanding as a Christian of the nature of God, and you have told me nothing new."

"But God is love," you tell him.

"I have always so believed," he replies, "because I have always been so taught."

"But God is Divine Principle."

"I have always believed that He is the divine, independent and free supreme principle and cause of all things," says the sick man.

"He is incorporeal," you continue.

"So I have always believed, as a Christian. You see that you have given me no new knowledge of the nature of God. Assuming now that our understanding of the nature of God is the same, and correct, how do you propose to administer it to me as a curative agent?"

McCRACKAN:—"It is not customary for patients to catechise doctors before they consent to take their medicine, neither would it be reasonable to insist upon understanding Christian Science thoroughly before asking for help from it."

COMMENT:—This plea is just as valid—and no more so—in the mouth of the quack or the hoodoo doctor. The wise and prudent man will be very slow to accept the claims of every newcomer with a cure—all nostrum. He will, with

good reason, want to know something definite about the doctrines or principles on which the claims of the newcomer rest. The higher the claims, the more need of careful scrutiny. Even the credulous patient should be shocked into caution when told by the Christian Scientist healer that he must begin by believing that he is not sick, that the pains and aches that torture him to the verge of desperation, and the angry gunshot wound that eats his flesh away are all nothing but creations of his own imagination. Even the most credulous should hesitate before swallowing that dose. Still more should they hesitate when told that the body, racked with pain or decaying from cancer or leprosy, has no real existence, is nothing more than a lie which the mind tells to itself.

To say that the patient should not catechise the doctor that talks in this manner is to require him to seek health at the sacrifice of his reason.

McCRACKAN:—"But, assuming that the patient is interested to know something about Christian Science before enjoying its benefits, he would certainly not be told that he had 'no body.'"

COMMENT:—The Christian Scientist who would not tell the patient that he had no body would be hiding from him a fundamental principle of Christian Science; which is, that there is nothing but mind and its ideas or subjective forms. To tell the patient that he has a body, with the mental reservation that the body you say he has is only an idea in his mind, is to deceive him. It is to make it appear that you agree with him when you know you do not, for to him his body is a real, material thing, existing in the universe of matter, and not existing as a mere idea in his mind. Christian Science denies the existence of this very kind of body which the patient believes to exist. The Christian Scientist, then, to be frank and true to the leading principle of his science,

should tell the patient that he has no body in the sense he believes he has a body.

But you may say: The idea of a body existing in the mind is a real thing, and therefore to say it is a real thing is not to deceive. True, it is a real thing—as an idea, but not a real thing as a body; and, consequently, when you admit to the patient that he has a body in your mental reservation sense of the term body, he naturally must think that you admit the existence of his body in his and mankind's sense and understanding of the term, namely, a real material body.

McCRACKAN:—"Christian Science does not deny the existence of a single object in the universe, but it explains these objects as mental, and not material."

COMMENT:—There is here the same playing upon words that we have noted above. In "explaining" that all the material objects in

the universe are nothing but illusions, existing only in the mind, you must certainly deny their real, objective existence in the universe outside the mind. In other words, you deny their existence in the very sense that the common sense of mankind affirms it. To say that a Cunard steamer, sailing in the ocean with its load of human beings, is only an idea or picture of a ship sailing in your mind, is certainly to deny the existence of the Cunard steamer; for the idea or picture of a ship is not a ship, either in or out of the mind. To say that that lame bay horse feeding in yonder field is not a horse, but an idea or picture of a horse in the mind, feeding on the idea of grass, also in the mind, in the idea of a field, also in the mind, is to deny the existence of that lame bay horse in that field over yonder. And so with every other object in nature. It is vain for the Christian Scientist to try to escape from the necessary result of his principle—that all that is, is mind.

McCRACKAN:—"The proper understanding of the nature of God is the basis of all religions."

COMMENT:—The "proper" understanding of God can be the basis of but one religion, and that is the true one. It is the improper understanding of God that is the basis of all false religions—including Christian Science.

McCRACKAN:—"The Catholic Catechism asks the question: 'Why did God create us?' The answer is: 'To know and serve him here on earth.' This knowledge is Divine Science."

COMMENT:—The Catholic Catechism goes further. You left out the best part of the answer, which is: "And to be happy with Him forever in heaven." This is the real 'why,' the real end of man's creation. The knowing and serving are the means to this end. The science which teaches these and other truths in the catechism is called theology.

McCRACKAN:—"The process of arriving at this knowing is not so much intellectual as spiritual."

COMMENT:—Inasmuch as every intelligence is a spirit, and therefore spiritual, we do not see the reason for your distinction between intellectual and spiritual. The process by which we come to knowing the truths in the catechism is this—the divine mind or intellect, in compliance with the divine will, brings itself in communicating relation with the human mind or intellect and imparts to the latter a knowledge of supernatural truths that it could not acquire by its own natural strength. This operation, or process, it will be observed, is purely intellectual; it can be called spiritual only in the sense that the act of imparting the truth and the act of receiving it are the acts of spiritual beings; and both acts are intellectual.

McCRACKAN:—"The proof of the proper understanding lies in the results. If the results

are good, the understanding which produced them must be true, and therefore proper."

COMMENT:—This involves a difficulty. To make the results the criterion of the proper understanding, we must first be able to determine the nature of the results, whether they are good or bad. But in the moral order we are not able to determine the nature of the results, their moral good or evil, until we have that proper understanding. It is the proper understanding that enables us to determine the nature of the results. Thus you see your statement involves a vicious circle. It supposes us to have the proper understanding in order that we may determine the goodness or badness of the results; and it supposes us not yet to have the proper understanding, since we cannot know we have it until we learn from the results, results whose nature we cannot know without the proper understanding. It is not Christian philosophy to do an act and then wait for the

results in order to know whether our act is good or bad. We should not do an act until we know beforehand that it is good, or at least not bad. The result comes too late to be the criterion of the morality of the act that caused it.

McCRACKAN:—"The Catholic Church has, to its credit, laid down a practical ordinance, and imposed as a Christian duty, the healing of the sick by faith.

COMMENT:—The Catholic Church requires her clergy to visit the sick, administer the Sacraments to them and pray for them; but every prayer offered to God by the Church through her priests has attached to it the understood proviso, "if it be Thy Holy Will." She says, in behalf of the sick, the words of our Lord in the garden: May this cup of bitterness pass, but "Thy will be done." If Our Lord's prayer that the bitter cup of His passion might pass was not granted, there is no cause of sur-

prise when the prayers of the sick and for the sick are not always granted. Were they always heard, sickness and death would be abolished on earth, and the sentence on the race of Adam for his disobedience would fail. Sickness and death are effects of that sentence, which is irrevocable, and men will sicken and die as long as the earth is man's habitation. The New Dispensation was not intended to abrogate that original sentence, but to strengthen us to bear it with patience and resignation, and thereby make of it a stepping stone to eternal life.

McCRACKAN:—"I will not venture to write further concerning the doctrines of the Catholic Church on the subject of healing the physically sick, since the editor of the Freeman's Journal is far better qualified to speak of them than I am. Moreover, I am ready to acknowledge a certain inaccuracy in my statement; 'The progress of arriving at this knowing, is not so much intellectual as spiritual.' In this

instance I fell into the common habit of making a distinction between Mind and Spirit, whereas Mind and Spirit are synonymous, and mean God."

COMMENT:—You mean that spirit and mind, when spelled with capital initial letters, mean God, in the Christian Science vocabulary. This explanation is necessary, because they do not mean that in any other vocabulary.

MCCRACKAN:—"I should have explained that I criticised the faculty called 'intellectual' only in so far as it applies to that human reasoning which leaves divine realities aside, and deals with objects as they appear to mortal mind."

COMMENT:—It is not easy to see the drift of this explanation. The human mind does not leave divine realities aside. Even the atheist does not leave them aside; he must deal with them, and does deal with them, in the very act of denying them. He cannot deny that of

which he has no idea, and to have an idea of a thing is to deal with it. The human mind also deals with natural or created realities, and with their appearances as well. Mortal mind is an invention of Christian Scientists, and as they have not given a definition of it, it is not clear what they mean by the term. They tell us that there is but one mind, one soul, and that is God; and then they talk of another mind which they qualify as Mortal. They appear utterly oblivious of the fact that those two statements cannot be both true. If it be true that there is but one Mind, it is certain that there is not another; and if it be true that there is another, it is false that there is but one. But contradictions like this are mere trifles to the Christian Science mind.

CHAPTER V.

ON THE CHRISTIAN SCIENTIST'S CONCEPT OF GOD.

Radical difference between Christian Scientist's and the Christian's idea of God.—Omission of the indefinite article.—Distinction of God from other spirits denied.—Pantheism.—Is Mr. McCrackan the victim of a delusion?—His ignorance of the teaching of Catholic theologians on the origin of evil.—Denial of the personality of God.—About translations from the Greek.—The Revised Version of the Bible.—Does an infinite spirit exclude a finite spirit?

For the purpose of discovering, if possible, how the Christian Scientist administers his "understanding of the nature of God" to a sick person, as a curative agent, we assumed for the time that his understanding of that nature and that of the Christian are the same. We wished to learn how he applied his mental state to the

mind of the sick man in order to effect a cure.

But there is no real similarity between the Christian conception of God and that of the Christian Scientist. The likeness is only superficial, and arises from the Christian Scientist's Scripture phraseology and the use in an indefinite and misleading sense, of words appropriated by Christianity in a definite and fixed sense. The Christian Scientists may claim the right to use those words, inasmuch as they have no others with which to express themselves. The right cannot be denied, providing when they use them they define carefully the new sense in which they use them and adhere invariably to that sense.

Between the Christian Scientist's idea of the nature of God and the Christian's idea there is a radical difference, or, in the words of William H. Seward, an irrepressible conflict. This antagonism is so direct that all the pious, Scripture phraseology of Christian Scienceism

cannot veil it from the student who takes the trouble to study its vague formulas and get at the principles that lurk beneath them.

For instance, Mr. McCrackan tells us that "God is Spirit or Mind." This appears innocent enough, and the Christian, thinking he means "God is a spirit or mind," considers it as orthodox. In like manner when he tells us "God is divine principle, incorporeal Being," the Christian, thinking the article "a" has been left out accidentally, makes the correction and puts it, "God is a, or the, divine Principle an incorporeal Being," and again it is orthodox Christian doctrine.

But when the Christian, as he goes farther, finds a persistent omission of the article he awakes to the fact that it is intentional, and he discovers a meaning in the phrases that he did not see at first. He finds that when Mr. McCrackan says, "God is Spirit," he means to deny that God is a spirit or mind, as distinguished from other spirits or minds. This

meaning is brought out more clearly when he says: "Christian Science heals by an understanding of Mind—not the human mind . . . but the One Mind or Spirit, which is God." And more clearly still is the Christian Scienceism meaning brought out by another accredited representative who says: "Christian Science teaches the eternal reality of one divine mind, and the absolute nothingness of everything else." This denies the existence not only of the individual human mind, but the human body as well, and all the material world. This, it ought to be needless to say, is pantheism pure and simple.

Christian Science, says Mr. McCrackan, "explains the life and works of Christ." This is an illustration of the inconsistency of the Christian Scientists. They proclaim a principle which they contradict in words. If there be nothing but mind, as they teach, there could never have existed that historical personage who lived among men, who was executed by the

authority of the Roman Government by being nailed to a cross in Judea, and who is called Christ. The Christian Scientist speaks of the "life and works" of this personage just as other people do, and yet if they are consistent with their leading doctrine—that nothing but mind exists—they must believe that He never existed; that belief, or what is called knowledge, of His life and works is a mental error, a delusion; that there was no Jewish people to accuse Him and no Roman empire to crucify Him. How, then, can Mr. McCrackan pretend that Christian Scienceism explains the life and works of Christ?

Here is another illustration of the same inconsistency of speech with doctrine. "The physicians are rapidly growing away from drugs."

How can you talk in this manner when, according to your doctrine, there are no such things in existence as physicians or drugs? That all these are mental delusions having no

reality external to the deluded mind that erroneously thinks they exist? How can the non-existent physicians grow away, rapidly or otherwise, from non-existent drugs?

What you should say, to be consistent and scientific, is, that the erroneous idea or delusion indicated by the word "physician" is rapidly growing away from the erroneous idea or delusion indicated by the word "drugs." You would thus keep within the sphere of ideas or delusions and avoid mixing in the material world whose existence you deny.

But we do not see how consistency can permit you to write even this with a pen on paper, for both pen and paper, and ink have no existence outside of your mind. They are delusions with which your Christian Science mind is afflicted in common with the rest of deluded mankind.

That you are suffering under this delusion is evidenced by the fact that you sent us a letter printed on a non-existent thing called paper

with a non-existent thing called ink and dated it from a non-existent street in a non-existent city called New York. It is clear that you are suffering from the delusion very severely, though you profess to know that all these things have no existence outside your mind. While you are thus a victim of delusion, how can you hope to free us from delusion by using a delusion as the means of doing it? It requires a strong intellectual tonic in the way of common sense to keep one from getting inextricably tangled in threading the intricate mazes of Christian Scienceism. It is enough to give one the delusion that one has a headache in one's head, or the erroneous idea of a headache in one's mind.

Christian Scienceism is a revulsion against gross materialism. It is the opposite extreme. Materialism denies the existence of everything that is not matter; Christian Scienceism denies the existence of everything that is not spirit or mind. They are both errors, equidistant from

the truth, which is, that both material and spiritual beings exist.

Mr. McCrackan's paragraphs on the nature and origin of evil show that he has not made a study of the subject as treated by great Catholic theologians, such as St. Augustin, St. Thomas of Aquin, Suarez and others.

McCRACKAN:—"I am persuaded that we are not far from each other in our concept of God."

COMMENT:—And we are convinced that there is a radical difference between the Christian concept of God and the Christian Science concept of Him, and that the two concepts are as essentially antagonistic as are the Christian concept and that of the Pantheists. This difference will appear as we proceed.

McCRACKAN:—"If Christian Scientists say 'God is Spirit,' instead of 'God is a Spirit,' they only follow the Greek text literally—Pneuma o Theos—and do not indicate any de-

nial of unity or personality on the part of God by this omission of the article."

COMMENT:—Then, why persist in using a form of speech in English which—whatever your intention may be—does, in reality, imply a denial of personality in God? Why depart from the translation, given by all Greek Biblical scholars, Catholic and Protestant, of the words you quote from John iv., 24? They are unanimous in Englishing the Greek text, "God is a Spirit." You say you translate literally, but that is a mistake, for "God is Spirit" is not a literal translation of "Pneuma o Theos." The literal translation is "Spirit the God," which is, in English, meaningless jargon, and gives no intimation of the Greek sense. To get your Christian Science meaning into it you had to suppress the article "the" and supply the verb "is," which is not in the Greek phrase. The claim to a literal translation does not, therefore, hold; nor does it justify a departure

from the translation given by Greek scholars in both the Catholic and Protestant versions of the Bible. We repeat, why was this departure made, especially when it implies a meaning which you repudiate? Why not say what is clearly the meaning of the Greek, and let it go at that. As long as you persist in the phrase "God is Spirit" you cannot complain of the suspicion that Christian Scientists have a very definite purpose in it, a purpose to obscure the truth that God is a Spirit, personal and distinct from the created universe.

McCRACKAN:—"In further elucidation of the translation of 'Pneuma o Theos,' by 'God is Spirit,' allow me to say that this translation is not my own, but is the translation found in the Revised Version of the Bible, which was prepared by committees of eminent English and American scholars, beginning in 1870, and completing their labors fourteen years later, in 1884. It certainly follows the Greek original more closely than 'God is a Spirit.'"

COMMENT:—We have examined the Revised Version you speak of, and find that those eminent English and American scholars retained in the text the old form "God is a Spirit," and gave "God is Spirit" in the margin, thus showing their preference for the old form as the more correct English expression of the original Greek.

MCCRACKAN:—"Even the verbal translation 'Spirit the God,' though not good English, nevertheless bears out the sense of the translation used by the Revised Version."

COMMENT:—As we have seen, the text of the Revised Version gives the old form as approved by all Greek Biblical scholars of the past, "God is a Spirit." The verbal translation, "Spirit the God," does not bear out the sense of the Revised Version translation, nor any other translation, for there is no sense whatever in it; it is utterly meaningless, a mere

jumble of words. To make any sense of the jumble, some word or words must be supplied or understood.

McCRACKAN :—" The verb is is, of course, to be supplied, according to common custom."

COMMENT :—Precisely. And according to the same common custom the article " a " must also be supplied. This common custom arose from the fact that the Greeks do not make use of the article " a " or any equivalent of it, as it is implied in the noun. And the Latins use neither a nor the. The English requires the use of both. We say " a door of a house." The Greeks and Latins say " door of house." Hence, in compliance with the English idiom, the article is supplied in translating. And this custom is followed in innumerable places in the Old and New Testaments. You sin against this common custom and without the slightest shadow of reason when you translate " Pneuma o Theos " God is Spirit.

McCRACKAN:—"And the article 'o' must refer to 'Theos' or God, and cannot by any manner of means be said to refer to 'Pneuma,' or spirit, because this article is masculine, to accord with 'theos,' and Pneuma is neuter in gender. Moreover, the article used the definite and not the indefinite one. Therefore the only possible correct variant from the translation found in the Revised Version would be 'Spirit is the God.' This version would be even stronger, in the sense understood in Christian Science, for it would seem to imply that spirit is the only God."

COMMENT:—The article "o" does of course refer to Theos, but that "o" is not the reason why the translators used the indefinite article —a—in the sentence "God is a spirit." They used it because of the custom above referred to of supplying the article in compliance with the English idiom, and translated Pneuma—a spirit. In illustration of this custom we will take some examples from the Greek grammar; Thura oikias—a door of a house. You would

have to make it—door of house, which does not comply with the English idiom; echo oikian—I have a house. You would have it—I have house; en oikia—in a house. You would have it—in house. Now it is according to this custom of Englishing that the translators made Pneuma—a spirit, and not spirit. If you say, an infinite spirit is the only God, we will agree with you.

McCRACKAN:—"Instead of any attempt having been made to get a 'Christian Science meaning' into this translation (God is spirit), this translation was made, without any reference to Christian Science, by scholars who had probably never heard of Christian Science. They began their labors in 1870, five years before 'Science and Health' was published."

COMMENT:—We repeat that those scholars of 1870 put into the text of their version, "God is a spirit." But suppose they had omitted the article, do you claim that they were wiser or

more learned than all the Greek Biblical scholars of centuries before them?

McCRACKAN:—"It would seem more probable that the early translators of the Bible, both Catholic and Protestant, were influenced by their preconceived ideas of the nature of God in making their translation of 'God is a spirit.'"

COMMENT:—It would seem that they were influenced by their better knowledge of Greek.

McCRACKAN:—"There is a very good reason for not using the expression 'God is an infinite spirit,' because the use of the definite (indefinite?) article admits that there may be other infinite spirits."

COMMENT:—Not at all. It means no more nor less than what it says, namely, that God is a spirit and that He is infinite. It affirms infinitude only of Him, and by that attribute separates Him infinitely from all other spirits and all else.

McCRACKAN:—"If spirit is really infinite it excludes any other spirit or spirits. There can be no infinite spirits, for the only spirit there is, is eternal and indivisible."

COMMENT:—An infinite spirit excludes any other infinite spirit. So far we agree with you. But when you say it excludes any other spirits, that is, finite, created spirits, we must contradict you. To say that the infinite spirit excludes—makes impossible—finite beings, spiritual or otherwise, is to deny the possibility of creation. But you admit creation since you call the infinite spirit Creator. Your own position, therefore, requires you to admit that the infinite spirit does not exclude finite spirits.

McCRACKAN:—"The same objection applies to the use of the indefinite article (a or an) in connection with the term Infinite Creator, since there can be but one Infinite Creator."

COMMENT:—This is strange reasoning. You say that there is but "one Infinite Creator." You are doubtless aware that a or an is a contracted form of one. And if you can say "one" Infinite Creator what objection can you have to the same word in its shortened form? Your objection to the inoffensive indefinite article has no foundation in reason.

CHAPTER VI.

PANTHEISTIC TEACHINGS OF CHRISTIAN SCIENCE.

The god of Christian Science is not the God of Christianity.—Mrs. Eddy's denial of the Trinity.—Mr. McCrackan's use of the term "expression"—Is it pantheistic?—When consistent with Christian thought.—His "expression" a denial of creation—pure pantheism.—The immorality of Christian Science.—The Christian Scientist denies the existence of everything but thoughts.—His "expression" not equivalent to idea.—Mr. McCrackan's error as to Pantheism.—"Matter a mental concept only."—Destroying the Christian concept of God.—Whence did man get the belief in the existence of matter?

McCRACKAN:—"Christian Science teaches that there is but one God, a God Who is Infinite Spirit and Creator, the universe, including man, consisting of an infinite number of expressions of this One Spirit."

COMMENT:—When Christian Science teaches that there is but one God it seems to approach the Christian concept, but when we know, from the writings of Mrs. Eddy, the highest authority, that Christian Science denies the Trinity, we discover the radical difference between its god and the God of Christianity. You say "God is Infinite Spirit." Why not say an infinite Spirit? Why persist in avoiding the individuating article an? You say "God is Infinite Creator," but in the same sentence you deny that He is Creator when you say the universe, man included, consists of an infinite number of expressions of the One Spirit, or God. If by "expressions" you mean that the universe, with all its phenomena of changes and individuations, is only subjective changes and evolvements of the Deity, you should say it frankly, as the Pantheists do, and take your place among them, and drop the word Creator from your philosophy. If you mean by the word Creator what Christian philosophy means

by it—the production by God, from nothing, of things distinct from Himself—you should drop the term "expression" and use the word Creator. Exact science does not tolerate the use of both these terms in the same sense. Not the least objection to Christian Scientists is their misuse or vague, non-committal use of terms; it is characteristic of all their literature.

McCRACKAN:—"Christian Science does not deny the existence of the universe. It does not question the reality of a single object in the universe. But it teaches that this reality is an expression of Mind, and not matter."

COMMENT:—There can be no doubt that Christian Science denies the reality of the universe in the sense that Christians affirm it. In saying it is an expression of Mind they deny its creation; in saying it is not matter they contradict the common sense of mankind. It denies the real existence of the typewriter by means of which Mr. McCrackan wrote his

letter, and the paper on which he wrote it, and the train that brought it to us. All these, it tells us, are mere mental expressions, having no real existence outside of and distinct from the divine Mind. The bullet that entered the body of the late President was only an idea of a bullet existing in the Divine Mind, as was also the President, and the assassin who killed him, and the chair in which that assassin sat to receive the idea of a death shock from an idea of electricity, is only the idea of a chair, existing nowhere but in the Divine Mind. And the human mind that believes in the material reality of the bullet that killed, and the wretch who shot it, and the chair that he sat in, and the electricity that killed him, is, according to Christian Science, a mind victimized by delusions and hallucinations. The assassination was, in reality, only a clash of incompatible ideas in the divine mind, and one of them went down into the idea of a grave, which also exists only in the divine mind; and the

idea of a Government of the State of New York sent the other antagonistic idea to the divine idea of a grave. And the idea of the world will continue to revolve—in the One Mind—as heretofore. In all this where are we to discover the guilt of the assassin? If he be nothing more than an expression of the divine mind how can he be justly punished?

It is just at this point that what we take the liberty to call the immorality of Christian Science comes in. It destroys human liberty and responsibility when it makes man a mere expression of the mind of the Supreme Being. If one expression of that Being destroys another expression, who is responsible? And why should the expression called society electrocute the expression called assassin?

McCRACKAN:—"The term 'expression,' as applied to the universe, including man, does not clash with the word creator. God is mind. The term 'expression' is equivalent to idea, and does not attempt to describe, or specify,

the manner in which God did His work. It sets forth an accomplished fact—that the whole creation, as it really is—spiritual and non-material—expresses God. The universe, including man, cannot express any other creator, for there is none other; nor is this statement in the least pantheistic, for Pantheism implies that God is in matter, whereas Christian Science affirms that matter is a false concept of mortal mind, and that, therefore, God cannot possibly be in matter."

COMMENT:—We must consider this paragraph proposition by proposition. The term "expression," as applied to the universe, has a meaning that is perfectly consistent with Christian thought and teaching. As, for instance, when it is taken in the sense of a showing forth or manifestation of the creative power of God; that is, His power to bring forth —not from Himself, but from nothing—this universe. Or, to put it in another form, His power to externalize His eternal idea of the

universe, and by His creative act cause that idea to exist in time and space as a real being, distinct from Himself, so that there is no longer only one Being, as before the creative act, but two beings—one infinite, the other finite, God the Creator and creation; the latter expressing or manifesting the former as an effect expresses or points to its cause. If by "expression," as applied to the universe, you mean such showing forth, or manifestation of God's infinite power, we agree with you, because in this sense it does not exclude, but implies, the creative act.

But we had reason, or thought we had, to believe that this was not the sense you intended to convey by the term "expression" when you called the universe an expression of God. And from what you say in your present letter we still think we have reason for our belief. You say: "If Spirit is really infinite, it excludes any other spirit or spirits." By "Spirit," spelled with a capital, you mean—if we under-

stand you correctly—that Infinite Spirit whom Christians call God, the Creator; and by spirits, spelled with a small letter, you mean any spirits other than the Infinite One. By "excludes" you mean the impossibility of co-existence; so that, the Infinite Spirit existing, other spirits do not and cannot exist. You also deny the existence of the material universe. Now, since you deny all spiritual existences or intelligences except the Infinite Spirit, or God, and deny the existence of the material universe, you deny creation in the Christian sense of that term. And, consequently, we believed, and still believe, that by the term "expression," as applied to the universe, man included, you meant some sort of evolvement of the Infinite Spirit, some sort of expression or manifestation of Himself to Himself—for in your philosophy there is no other being to manifest Himself to— a mental expression or idea unuttered by the creative act, and remaining eternally only a form of the

Divine Mind; as the ideas of a man's mind, uttered by itself, and only to itself, remain mere mental forms, having no real, external existence distinct from the mind possessing them.

As you deny the existence of all spirits except the Infinite Spirit, and deny the existence of the material world also, there remains nothing in existence but the Infinite Spirit; hence you can, by the term "expression" mean only some form, state or change of this Spirit Himself. The term "expression," then, in your sense, clashes with creation; it goes further, and denies creation, leaving nothing but subjective change, development or evolvement of the Infinite Being. This is Pantheism pure and simple. You may not intend this, but it is the inevitable conclusion from your Christian Science principles.

You confirm this conclusion when you say in your Metropolitan Magazine article: "The only real universe is mental. Things are

thoughts." That is, thoughts in the mind of God. If things are nothing more than thoughts, existing only in the Divine Mind, then things—this universe—is eternal, for God's thoughts are eternal and unchangeable. Consequently, there never has been a creation; for, had there been, there would be something more than thoughts. There would be thoughts plus their realization in time and space by the creative act. You see, then, that when you deny the existence of everything but thought, you deny creation. It will not do to say that God created His thoughts, for that would necessarily imply that He had to do something—create—before He could think—a supposition too absurd for a sane mind. To say, therefore, that only divine thoughts exist is to deny creation and fall into Pantheism. While you hold such views you should eliminate the term "creation" from your Christian Science vocabulary; it has no place there whatever.

In contrast with this is Christian philosophy,

which teaches that from all eternity the architypes, patterns or exemplars of all things that have real, substantial existence, were in the divine mind, as the plan of a yet unbuilt palace is in the mind of the architect, and that by the creative act of Divine Omnipotence copies or replicas of these eternal architypes were brought from nothing into real being, separate and distinct from their Creator. Here it will be seen that the creative act is the mark of distinction between Christian teaching and Pantheism in all its forms, including Christian Science as one of its forms.

McCRACKAN :—" God is Mind."

COMMENT :—This proposition looks passable at first sight. But, measured carefully by the principles of logic, it denies the real existence of God. The word mind, used here without the article a or the, is universal, and is the exact equivalent of " mentality." Now, mentality, or mind without the article, being a universal, is

an abstraction, having no real existence unless it is actualized, as an attribute or quality, in some real being. To say, then, that God is mind or mentality, is to say that He is an abstraction, not a real Being, but a universal attribute, without anything in which to exist. Had you said God is a mind, or one mind, or the Infinite Mind, you would have been correct, but unchristian scientific. Thus in laying your basis for the denial of the real, objective existence of all other minds—finite intelligences —you have denied the real existence of God; and, with Him, all other existences, and the universe is not even a thought or an idea.

McCRACKAN:—"The term 'expression' is equivalent to idea."

COMMENT:—They are as different as chalk is from cheese; as different as the name Theodore Roosevelt is from the man who bears it, as different as the label on a medicine bottle is from the contents of the bottle. An expression

may announce or advertise an idea, just as the label announces, correctly or incorrectly, the contents of the bottle. But this does not make the label and the medicine equivalents; nor does it make the label or expression of an idea the equivalent of the idea. Your proposition shows how impossible it is for you to make a simple statement without contradicting your principles. For, as you deny the existence of all else but thought, you deny the existence of expressions; and, as they can, in your philosophy, have no existence, they cannot be equivalent to thoughts or ideas which have existence.

You deny our charge of Pantheism, and say:

McCRACKAN:—"Pantheism implies that God is in matter, whereas Christian Science affirms that matter is a false concept of mortal mind, and that, therefore, God cannot possibly be in matter."

COMMENT:—You err as to Pantheism. The very essence of Pantheism is the denial of the creative act; every denial of that act is Pantheism. Those who hold to that ism may differ in their theories and explanations of the phenomena of the universe, of which we are all conscious, but they find their point of unity in the denial of the creative act—the essence of their creed. They do not say that God is in matter, but that all that is, is God; that all the phenomena of which we are conscious are but the visible unfolding or evolvement of the divine nature, as the rose unfolds itself, all unconscious of what it does; and this universe, as seen by us, is to God what the surface of the ocean is to the ocean, whose waves and bubbles rise and fall back into it, never ceasing in all their changes to be a part of it. Pantheism looks on the universe and all its changes—including thought—as phases or forms of the Divine Being, evolving and ever to evolve or unfold, by a fatal necessity. The only differ-

ence we can discover between this pantheistic philosophy and that of Christian Science is that the latter treats the universe as a delusion and confines the endless evolvement to thoughts or ideas.

McCRACKAN:—"Matter is a mental concept only."

COMMENT:—A mental concept of whose mind, God's or man's? In man you call the concept a delusion. And as man's mind is but an expression of God's mind, according to your science, the delusion must be traced to the Divine Mind. To affirm this is to destroy the Christian concept of God, the supremely perfect Being, Who cannot deceive nor be deceived, delude nor be deluded.

It is a fact that man has the belief that matter exists. Then from your own grounds it follows that matter does exist; for man being, according to you, only an expression of the supreme and perfect mind, and his belief being

a part of that divine expression, it must be true. Matter therefore exists. An expression cannot have more in it than the Perfect Expressor puts into it. Man has the belief in the existence of matter; therefore the Perfect Expressor put it into him, and therefore it is a true belief or conviction. This you will note is a conclusion from your own premises, and shows that your Science contradicts itself.

If the material world has no existence whence did man get the idea of it? He could not from a spiritual world conclude a material world, for the spiritual does not suggest the material, affords no data from which to infer it. Whence, then, does the idea of matter come to the human mind? It must come from God, the Creator of both worlds, for both worlds being eliminated, there is no other source from which it could come. Then the idea of matter came in some way from God to man's mind, and is, therefore, a true idea.

CHAPTER VII.

ON THE OMNIPOTENCE OF GOD AND THE POSSIBILITY OF SECONDARY CAUSES.

God's omnipotence does not force Him to heal the sick.—Christian Science denial of God's free will.—Opinion of Christ and His disciples.—Did God heal the sick by material means?—Christ treated diseases as real.—Absurd conclusions from the miracles in the New Testament.—Are secondary causes possible?—The nature of cause.—God is not infinite cause.—Limits of causality.—God is not the cause of all the effects that take place in created things.—An omnipotent first cause does not exclude the possibility of a secondary cause.—Making God the sole cause of all evils, moral, intellectual and physical.

McCRACKAN:—"It is pleasant to find and to be able to record a point of agreement, for such points are always more valuable than the points of difference between men."

COMMENT:—It is a source of pleasure to men—though just why is not entirely clear—when they find themselves giving intellectual assent and adhesion to the same proposition; providing—and this is essential—that they understand and adhere to the proposition in the same sense. To agree on a proposition or form of words that means one thing to one and something entirely different to another, is not to agree. Agreement to be pleasurable must be real, not merely apparent. Men in despair of agreeing sometimes resort to general propositions or formulas that leave their differences untouched, or hide them from view. General propositions that mean this to one mind and that to another, determine nothing; they are sources of discord rather than grounds of agreement.

MCCRACKAN:—"Such a point of agreement is furnished by your statement, 'No one who believes in God as the Creator and Supreme

Ruler doubts for a moment that all cures are effected by Him.' "

COMMENT:—This illustrates what we have been saying. The proposition here quoted means one thing to you and an essentially different thing to us. Had you quoted our explanation of the meaning of the words you quote from us the difference between us would have been so apparent as to leave no doubt. When we said that God effects all cures we stated further that He did so directly or indirectly; immediately, and by direct act, or mediately through the existing forces of nature which He originally created. The first case is outside the order of nature—a miracle. The second case is within and through the order of nature, and, as a consequence, the result of secondary causes. The sense then in which you accept our proposition that all cures are effected by God, is that He effects them always, and only by immediate and direct act. Our

sense of the same proposition is that He, being omnipotent, can and does effect said cures sometimes by direct act and sometimes indirectly or mediately through the instrumentality of created forces or agencies. In our sense the proposition, "God effects all cures," secondary causes are included; in your sense of it secondary causes are excluded. As therefore you do not assent to the proposition in our sense of it, and we do not assent to it in your sense of it, we cannot congratulate ourselves on having discovered a ground of agreement. The difference between us is radical and touches an essential principle of Christianity.

McCRACKAN:—"If God is omnipotent, omnipresent and omniscient, He must also heal the sick."

COMMENT:—Why do you say "must"? Is it essential to omnipotence that it must do everything it can do, and render real all possible things? Do you not see that if omnipo-

tence "must" heal the sick, there would be no sick; for the instant one is sick that same instant one must be well, for what omnipotence "must" do, it must do every instant of time and eternity.

It is a fact that sickness—whether considered as a physical disorder or a mental error—exists and has always existed since Adam's fall. From this fact it follows that omnipotence is not under the necessity, which you indicate by the word "must," to heal the sick. Either that or it cannot heal the sick, and then it is not omnipotence. All then that you are justified in saying is, that God, being omnipotent, can heal the sick, if He so wills, and that He can do it by direct act or through His created forces, or what is called nature. Back of His omnipotence there is no fatal necessity in the case, as your statement implies.

But, granting for the moment your statement that God must heal the sick, where is the raison d'etre of Christian Science and the present or

absent treatment by its adepts? Why should the sick appeal to those adepts to help bring about results that God, by reason of His omnipotence, must bring about in any case? Thus your statement becomes the coffin of your science.

It is worthy of note that in your enumeration of God's perfections you—seemingly with care—avoid mention of His free will. In fact you deny His free will when you say He "must" heal the sick. If we are not very much mistaken this denial, expressed or implied, runs through the whole philosophy of Christian Science. Now a denial of the Creator's free will is, in the last analysis, Pantheism.

McCrackan:—"When we come to consider how God heals the sick, the opinions of Jesus, his disciples, the Apostles and the early Christians must be accepted as of first importance."

Comment:—As Christian Scientists deny the Divinity of Christ, claiming that He is noth-

ing more than man, we do not see how His teachings can be of first importance to them; or of any more importance than the teachings of Confucius, Epictetus, Marcus Aurelius, Mohammed, or any other teacher or moral essayist. There is a subtle sophism in the Christian Scientists' frequent and unctuous references to Christ. It is this. They appeal to the profound and adoring veneration in which He is held by Christians because of their belief in His divinity, His Messiahship, and His being the Second Person of the eternal Trinity; and they try to utilize this veneration and the influence it carries with it, in behalf of Christian Science, while at the same time they deny everything on which this Christian veneration and worship is based. Christians to whom they thus appeal should take careful note of this fact. If Christ be only what Christian Science declares him to be—a mere man—then His authority with Christians is absolutely null and void. And if He is what Chris-

tians believe Him to be—true God and true man—then Christian Science is false because it denies His divinity.

McCRACKAN:—"From a study of these opinions it does not appear that God healed the sick by material means."

COMMENT:—St. John, the beloved disciple, certainly knew as much, if not more, about the "opinions" of his Master and fellow disciples as the Christian Scientist of to-day does. In his Revelations, iii. 18, he says: "Anoint thine eyes with eyesalve that thou mayest see." And St. Paul, writing to Timothy, said: "Use a little wine for thy stomach's sake, and for thy frequent infirmities."—1 Tim. v. 23. Now, eyesalve and wine are material means. St. Paul was evidently of the opinion that God had put a virtue in wine to heal certain infirmities, when properly used. And St. John was of opinion that there was a virtue in the ingredients of eyesalve.

Just what this salve for ophthalmia and other eye diseases was composed of is not known; but we find a hint in the Book of Tobias. The story is interesting.

The elder Tobias became blind. He sent his son Tobias on a journey. The guide who presented himself to direct Tobias on his way was the angel of the Lord, Raphael. On the way Tobias caught a fish. And "The angel said to him: 'Take out the entrail of this fish, and lay up his heart, his gall and his liver, for thee; for these are necessary for useful medicines.' * * * Then Tobias asked the angel and said to him: 'I beseech thee tell me what remedies are these things good for, which thou hast bid me keep of the fish?' And the angel answering, said: '* * * The gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.'"—Chap. vi. On their return from the journey "Raphael said to Tobias: 'As soon as thou shalt come unto thy house forthwith adore the Lord thy

God, and, giving thanks to Him, go to thy father and kiss him. And immediately anoint his eyes with this gall of the fish which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.' * * * And when they had adored God and given Him thanks, they sat down together. Then Tobias, taking of the gall of the fish, anointed his father's eyes. And he stayed about half an hour; and a white skin began to come out of the eyes, like the skin of an egg. And Tobias took hold of it and drew it from his eyes, and immediately he recovered his sight. And they glorified God."—Chap. xi.

It would almost seem that this sacred record was preserved to confound the Christian Scientists; for both the prayers of the elder Tobias and the material means prescribed by the angel were united, and the holy man's sight was restored. In view of this history we can understand better the words of St. John

when he said, "Anoint thy eyes with eyesalve that thou mayest see." He possibly had reference to the restored vision of Tobias.

But, to return; you say: "It does not appear that they (Christ and the Apostles) taught that God healed the sick by material means."

Neither does it appear that they taught that God appeased the hunger of the hungry by material means. There was no need to teach what everybody understood and believed. The fact that our Lord and His Apostles did not contradict the common and universal belief is the best possible proof that the belief corresponded with the truth. When the deaf, the dumb, the blind and the paralyzed came to Him to be healed, what more opportune time could there be to correct the errors of their "mortal minds' by telling them that their diseases were only in their deluded minds and not in their bodies, for they had no bodies to be diseased, no ears to be deaf, no eyes to be blind, no limbs to be paralyzed.

Instead, however, of talking in this Christian Science vein, our Lord received the sick and treated the diseases they complained of as real bodily diseases, and used His supernatural power to miraculously heal them. The leper said: "'Lord, if Thou wilt Thou canst make me clean.' And Jesus put forth His hand and touched him, saying, 'I will; be thou clean,' and immediately the leprosy was cleansed."—Matt. viii. 3. No suggestion here of error of the leper's mortal mind. All is real, both the leprosy and the miraculous cure. When the disciples, amid the storm, said: "Lord, save us; we perish," He did not tell them there was no sea and no storm except in their "mortal minds;" "He arose and rebuked the winds and the sea, and there came a great calm." When the disciples of John the Baptist came to our Lord with John's message: "Art Thou He that art to come or look we for another? Jesus answered and said to them, 'Go and relate to John what you have heard and seen.

The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the Gospel preached to them.' "—Matt. xi. 5. All is positive and real. No suggestion that those afflicted ones had their minds disillusioned of erroneous notions about bodily diseases which they mistakenly thought they had.

Why did He point to those miracles? To prove to John that He was the Messiah whose coming was foretold by the prophets, and that no other was to be looked for. Thus we see over and above the consolation and help given to those afflicted there was still a higher, ulterior motive in the miracles of Christ; namely, to afford supernatural proof of his Messiahship and divinity, and thus give belief-compelling and conscience-binding force to His teaching. The same is to be said of the miraculous cures wrought by the Apostles. These supernatural works were wrought, not to prove that there are no curative virtues in material

nature, but to prove a supernatural mission and the supernatural character of the Christian religion. The fact that they were extraordinary proves the existence of the ordinary; the fact that they were supernatural proves the existence of the natural.

McCRACKAN:—"On the contrary, they prayed, they lifted up their eyes to heaven, they spoke the word, etc.—these expressions all denoting spiritual, not material, means."

COMMENT:—They denote an appeal to the direct power and intervention of God in behalf of the sick. But these appeals in particular cases do not justify your inference that the sick should never appeal to God's indirect power—that is, to the curative virtues He has put into herbs, plants and minerals, of the physical world. St. Paul's advice to Timothy to "use a little wine for thy stomach's sake, and thy frequent infirmities," directly contradicts your inference, for it shows that the

great Apostle had recourse to both methods of cure—the direct, or miraculous, and the indirect, or material means. He could have cured Timothy's many infirmities as he cured many others, by miracle, and yet he advised him to have recourse to material means. This one case refutes all your theorizing about the "opinions" of Christ and His Apostles.

To infer from the miracles in the New Testament that all cures should be miraculous would be like arguing that people should eat nothing but manna because the Israelites were miraculously supplied with it in the desert; or that no bridges or ships should be built, because Moses crossed the Red Sea without them; or that no wells should be dug or reservoirs built, because Moses miraculously caused water to flow from a rock by striking it with his staff; or that no one should escape from a shipwreck except in the manner of Jonas. It is scarcely necessary to expose the utter lack of logic in such reasoning.

McCRACKAN:—"It is true that Jesus made clay and anointed the eyes of the blind man, but it is reasonable to suppose that this exception to His general practice had some special significance for the time and occasion, which does not appear in the text."

COMMENT:—You omit the case of the dumb man mentioned by Mark vii. 33. "And He put His fingers into his ears, and spitting He touched his tongue, and immediately the string of his tongue was loosened, and he spoke right." And also the case of the woman who was cured by touching His garment: Matt. ix. 20. You omit also Acts xix. 11, 12, where it is said, "God wrought special miracles by the hand of Paul. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them." We do not say that there were any medicinal qualities in the clay, the garment, the handkerchiefs and aprons, for we believe in all these cases divine power was directly exercised, though associ-

ated with those articles. What tells against Christian Science is the fact that direct divine power was associated with these material things; which proves that these things were real, and not mere mental delusions in the mind of Christ and of the inspired writers who recorded the miraculous events.

McCRACKAN:—"Your statement 'but there is a domain in the universe for the play of secondary causes' brings us at once face to face with the question: Is a secondary cause a possibility?"

COMMENT:—You are right; we are face to face with that question. What are your reasons for thinking secondary causes impossible?

McCRACKAN:—If God is the First Cause and He is Infinite, He must also be Infinite Cause, and thus the only cause, for there can be no other cause beside the Infinite Cause."

COMMENT:—The force of this reasoning is not apparent. A being is a cause only in so far as it causes something. If that something is finite the cause of it, as cause, is finite, since the extension of the cause, as cause, is limited to the extension of the effect or thing caused. The Infinite Being is Creator or Cause only in so far as He created or caused this universe. But this universe is finite. It is therefore incorrect to say that the Infinite Being is an infinite cause, for He did not create or cause an infinite thing to come into being. While the power of a being, as cause, is not limited to the limits of extension of a given effect, the causality of that being is limited to the limits of the effect. We must therefore contradict your first statement, because while God is the Infinite Being, and first cause, it does not follow that He is infinite cause. You may call this a fine-spun distinction, a higgling about words, but it is necessary in treating of things metaphysical to be exceedingly careful in the use of

words. There is no more prolific cause of misunderstanding and disputes than the careless and improper use of words. One of the strongest objections to Christian Science writers is their bad habit of draughting words of clear, definite and fixed meaning and using them as symbols of new, vague and indefinite meanings, and giving no warning of this new use of them. Half the trouble of refuting them consists in straightening out their terms.

While God is the Infinite Being and only cause of all created things, it does not follow, as you infer, that He is the only cause of all the effects, namely, events and changes that take place in those created things. You admit that God is Omnipotent. If so, on what principle do you contend that He could not create finite causes? To say He could not create finite causes is to deny His Omnipotence. But you admit His Omnipotence. Why then say finite causes are impossible? Do you not see that between your two statements, that

God is omnipotent, and that finite or secondary causes are impossible, there is an evident contradiction?

McCRACKAN:—"We say that God is omnipotent, but if other causes exist beside Him, then He cannot be omnipotent God."

COMMENT:—Why not? What clash is there between the existence of finite, secondary causes and the existence of the omnipotent first cause? Is not the very existence of finite, secondary causes a proof of the existence of the omnipotent first cause, since they are created causes? The error of your argument consists in comparing finite, secondary causes with the omnipotent first cause and then concluding that they are incompossible, or that one excludes the other; whereas, each supposes the other, just as second supposes first, and first second. When you call God the first cause you imply secondary causes, for "the first" is the beginning of a series. It is hard for Christian

Scientists to free themselves from the use of Christian phrases, even after they have altogether abandoned their meaning. When you speak of "first" cause you show that you have not overcome the difficulty. In your philosophy there is no use for the word first in connection with cause. You might as well speak of the first God, as of the first cause. He who intelligently says the first God implies more Gods than one; and he who says first cause, as you do, implies more causes than one.

McCRACKAN:—"He (God) uses instruments, but remains the only cause, the author and finisher of our being."

COMMENT:—This is clear and definite. God, according to it, is the sole cause of all that is, of all modes, and all that takes place, or has taken place or will take place. Here we have a direct denial of man's freedom of will, free agency. He can do no act that is his own. Whatever he does is God's act, he being only

the instrument by which God does it. He is as irresponsible as the knife in the hand of the assassin. All his acts, good and bad, are divine acts, for which, being only an instrument, he is in no way responsible, and deserving of neither reward nor punishment. In this system of theology where is there a basis or a reason for morals? Where the difference between a good and a bad act? There is none, and morality is a delusion; as is also immorality.

But the Christian Scientists are not consistent with their own doctrine. They profess to labor for the betterment of man and society, to abolish sickness and sin. But if God, as they tell, is the sole cause of all that is, He is the sole cause of all the evils, moral, intellectual and physical, that exist. He alone caused things to be just as they are. Why, then, do Christian Scientists put their judgment against His infinite wisdom and attempt to improve and reform things? One of two things is true; either they do not believe that God is the sole

cause of present conditions, or the god of their conception is the devil. You say in the first part of your letter, "God is the only cause. * * * He uses means and instruments, but he is the only cause." And in a paragraph toward the end of your letter you say, "Mortal mind is not created, is not an expression of God, and its lies, therefore, cannot be traced to Him."

Now this mortal mind, which lies and is the father of lies, is something; and, as God, according to you, is the only cause, He must be the cause of it; or, if He did not cause it, He is not the only cause. Now you may hold either of your statements, but you cannot hold them both, for as you see, they contradict each other.

CHAPTER VIII.

ON THE COMMON SENSE OF MANKIND AND OF THE INDIVIDUAL MAN.

Defining the common sense of mankind.—Its authority; its mistakes.—Its judgment affirms but few things.—The theories of scientific few not the expression of the common sense of mankind.—It is not responsible for their errors.—Condemns the idealism of Christian Science.—It has not erred.—As an authority in its own field it is next to divine revelation and the divinely commissioned teacher of it.—The common sense of the individual.—The proper sense.—Admission inconsistent with Christian Science teachings.—The function of the eye.—Reliability of the sense of sight.—The authority of scientists.—Faith and credulity.

McCRACKAN:—"'The common sense of mankind' has made many curious mistakes in the past, and it would be fatal to base our knowledge of spirit and of spiritual facts upon such shifting beliefs."

COMMENT:—And yet you have appealed to the common sense of mankind to prove the existence of God and now you tell us it is very unreliable evidence. Here you speak very dogmatically and positively, but you err either through not recalling what philosophical writers mean by the phrase, "Common sense of mankind," or through lack of reflection. The common sense of mankind is that sense which always and everywhere produces the conviction on which all men, individually and collectively, have ever acted during their sojourn in this world; the conviction that the material world about us is a real world, and not a mere delusive idea in our minds. This common sense, consent, or judgment of mankind is the strongest possible evidence of the truth it affirms; because it is the voice of nature. There is a sense in which the "vox populi, vox dei" is profoundly true. The voice of the race affirming the reality of this material world is the voice of God speaking through human nature.

He makes that nature utter truth as He makes the nature of the flowers of the field, the stars in the firmament, the mountains and seas utter beauty, sublimity and design. Nature does not lie and the vox populi—the voice of the race—is the voice of nature.

So strong is this voice that even the Christian Scientists and other idealists, ancient or modern, cannot disregard it; for while they deny its authority they never cease to obey it. Contrary to the common sense—the voice—of mankind, they deny the existence of the material world, and yet no one of them has ever acted as if he believed his denial; and should one of them ever act as if he really believed his denial of the material universe he would most certainly be consigned to a lunatic asylum, where those go who, for a time, have lost harmonious connection with the common sense of mankind and the normal relation with things as they are.

The Christian Scientists avoid this fate only

by sacrificing their consistency on the altar of common sense. They deny the existence of matter and then continue to act as if the existence of matter was one of the most profound convictions of their soul. They deny the existence of their own bodies, and of water, bread and meat, but they never cease to feed the latter to the former, just as common sense people do. Barmecide feasts would not satisfy their appetites. They deny the existence of paper and printer's ink, yet they publish books. They deny the existence of money, yet charge $3 for Mrs. Eddy's book—"Science and Health." They deny the existence of stone, brick and mortar, yet build their churches of these materials, and build them on ground whose existence they deny. They deny the existence of the street cars, yet ride on them, paying a nickel to the conductor, whose corporeal existence, as well as the nickel, they also deny.

In thus disregarding their own principles they yield to the authority of their own senses

and to the master teacher—the common sense of mankind—which tells them that the material universe is real.

But let us return from this digression. You say the common sense of mankind has made many curious mistakes. Will you point out some of these mistakes?

McCRACKAN:—"At one time the common sense of mankind believed and declared that the sun revolved around the earth, and even at the present time the common sense of many races makes them believe this."

COMMENT:—The common sense of "many races" is not the common sense of mankind; so we may dismiss the latter part of your statement as irrelevant. The common sense of mankind is that practical and habitual judgment which affirms the same thing of the same thing, always, everywhere and to all. Any judgment, opinion or theory that does not do this is not an utterance of the common sense of mankind.

It will be observed that his common sense affirms but few things, but these things are fundamental and essential to the life and well being of the race on earth, because they are of immediate application to all the affairs of man from the cradle to the grave.

Now this common sense has never passed a judgment on the question whether the sun goes around the earth or the earth around the sun. The judgments that have been passed on that subject are the judgments of a class, a class so small, in comparison with the whole mass of mankind, as to be insignificant. This small class is composed of scientists. They are scattered all over the world and go under various names. They are medicine men among the Indians, magicians and astrologers among some Eastern peoples, and philosophers among others. In every age we find a greater or less number of them, and a fragmentary record of their sayings and doings. But they have been so busy quarrelling among themselves and

changing and readjusting their judgments that, not agreeing among themselves, they have had little time to make an impression on the mass of mankind as it sweeps by into the beyond. Their opinions, judgments and speculations, conflicting and changing as they are and always have been, have the disadvantage of not having been held always, everywhere and by all; and are consequently not the expression of the common sense of mankind. The errors then in regard to the relations between the sun and earth are the errors of the scientific few, which have been mistakably and superficially considered as the errors of the race. It is a mistake, and a very common one, to suppose that the scientists with their stuttering and conflicting utterances are the vocal organs of the race. They may be the voice of the changeable scientific sense, but not of the unchanging common sense. Fortunately their errors and speculations have never sufficiently occupied the attention of the race to elicit its judgment

either of approval or disapproval. The great mass of mankind to-day neither believe nor disbelieve the Copernican system. They simply know nothing about it. The same is to be said of the Pythagorean system and the Ptolemaic. All these systems are known to but a comparative few of the whole race. It is a serious error then to attribute to the whole race—to the common sense of mankind—the errors of astronomical theorists, when that common sense has made no utterance concerning them.

Then the common sense of mankind did not affirm that the sun went around the earth? It neither affirmed nor denied it, for it does not concern itself with speculations or theories—it leaves that to the scientific sense. Its affirmations are direct, positive and unchanging—not based on discursive reasoning or reflection, but on rational instinct and natural impulse. And the subjects of its judgments are not speculative, academic, or the remote conclusions of science; they are of immediate, con-

stant, and practical interest to the present existence and wellbeing of the race.

Whether the sun goes around the earth or the earth around the sun is a problem too remote from the immediate interests and needs of the great mass of humanity to cause it to pause in its course to reflect or theorize as to the modus operandi of the phenomena that serve its interests and supply its wants.

As long as the human race has, as it affirms it has, solid material earth to live on and a great light overhead at regular intervals to enlighten and warm the earth into a generous giver of material food for its material bodies, it concerns itself very little whether that intermittent illumination is caused by the light passing it or it passing the light. In either case the purpose of the light is equally well served, and the speculative question of which passes the other has not occupied the attention of the whole race sufficiently to elicit an expression of the common sense of mankind on

the subject. And such an expression has never been given.

It was the scientists, curious and inquisitive, who have attempted to peer into the mysteries of nature. In doing so they have been constantly inventing and elaborating theories and as constantly, during the ages, changing or repudiating them. It was these scientists and theorists, known as astronomers, who once believed that the sun went around the earth; and it is their changing theories and contradictions that you mistake for the utterances of the common sense of mankind. They once taught that the world was flat, and some of them taught that it rested on the back of an elephant, and that elephant on another, ad infinitum; then they taught that it was round and immovable; then that it moved around the sun. This is the point they have arrived at up to the present, after many changes. What system will be in scientific vogue a century or two hence heaven only knows. And all this time the common

sense of mankind has been silent, leaving the field of speculation to the busy minds of the curious and the inquisitive.

We conclude, then, that the common sense of mankind has not erred, and that it is one of the best authorities, in its own field, that the individual man can rest his convictions on; it is next to divine positive revelation and the divinely commissioned teacher of it. And this common sense condemns the idealism of the Christian Scientists, as they in practice condemn it themselves.

McCRACKAN:—"If common sense is based upon the evidence of the five physical senses, it must be very deceptive."

COMMENT:—The phrase "common sense" is very frequently used, but mostly always in a vague sense. It has, however, a very definite meaning with philosophical writers. It is worth while here to give the non-scientific reader a clear idea of its meaning.

The common sense of the individual man is the united report of two or more of the five senses. The report of one sense—the eye for instance—is called a proper sense, because the report is proper or peculiar to that sense or organ. No other sense can make the report that the eye can make; and touch can report what the eye cannot; and hearing what the touch cannot, etc. Thus each sense has a power and function proper to itself, and hence the report of each sense is called a proper sense, and the reports of two or more of the senses concerning the same or common object is called a common sense. And a common sense judgment is a judgment based on the report of two or more senses. External objects may come under only one sense or under two or more of the senses. For instance, light can be reported by the eye only, and sound by the ear. The pencil we are writing with comes under the action of four senses—sight, touch, taste and smell. We see it, feel it, and can taste and smell it. The

sight reports it as about four inches long, of a brownish color, of cylindrical form blunt at one end and sharpened at the other. The touch confirms the report of the eye as to length, smoothness and form, but goes further and adds some information that the eye could not give, namely, that it is hard. Taste suggests a woody substance and smell reports a hemlock odor. These reports of four senses are united in our consciousness and the sum of them is the common report of the four senses concerning the same object, which is the common object of their several acts. And a judgment based on this common report is a judgment of common sense. This judgment in the present case is, that the object we are writing with is a pencil. This judgment does not deceive us; for we are just as certain that it is a pencil as we are that we are now saying that it is a pencil. Having now a definite idea of common sense, we may proceed.

McCRACKAN:—"If common sense is based on the evidence of the five senses, it must be very deceptive. For instance, natural scientists tell us that the material eye is arranged like a photographic camera, with a dark chamber and a sensitive plate, called the retina. They tell us that this retina receives all its images upside down. How does it happen, then, that we see things right side up, in contradiction to the evidence of the material eye?"

COMMENT:—Here you are very inconsistent with your Christian Science doctrines. You admit the existence of the scientists, and on their authority you admit the existence of the material eye and the camera and the retina, etc., and yet your doctrine denies the existence of all these material things. This proves that you cannot talk sensibly or intelligently on any subject without throwing your doctrines to the winds. Your common sense is too strong for your idealist theory.

The photographic camera proves nothing

against the authority of the sense of sight. Whatever may be the position of an object as it passes through the mechanism of the eye, it is certain that the eye, in accomplishing its function, presents the object to the mind right side up with care, and the mind sees the object in its proper position. The eye reports correctly to the mind. The retina is the expansion or broadening of the optic nerve, and that nerve, on receiving the image of an external object, turns it right end up before it delivers it for the inspection of the mind. Is this not a proof of the reliability of the evidence of the sense of sight, instead of being, as you claim, a proof of its unreliability? To your question, then, "How do we see things right side up, in contradiction to the evidence of the material eye?" we answer, because the eye presents them to the mind in that attitude. The evidence of the material eye is not the image as it appears on the retina, or optic nerve, but the image as presented by that nerve to the mind; and it pre-

sents it right side up, as we see it. The eye itself sees or knows nothing; it is the mind that, on the report of the senses, does the seeing, hearing, feeling and knowing.

But we are not done with your contradictions. You quote the natural scientists as authority, yet all that these scientists know depends solely on the evidence of the senses. Now, if, as you hold, the senses are deceptive, why do you quote as authority the scientists whose knowledge rests entirely on the testimony of the senses? Do you not see that, to prove the unreliability of the senses, you appeal to those very senses whose reliability you deny? It is like calling a man a liar and then, in the absence of all other evidence, appealing to him to confirm your charge. If we believe you we cannot believe him, and if we believe him we cannot believe you. It is the same with the senses. You say they are deceivers; if we believe you we cannot believe them, and it is vain to appeal to them; and if we

believe them we cannot believe you or your idealism.

McCRACKAN:—"The only reliable evidence in spiritual matters is faith, interpreted as spiritual understanding."

COMMENT:—But faith must be reasonable; and, to be reasonable, it must have a solid foundation to rest on, otherwise it is credulity. It is our contention that Christian Science has not that solid foundation that is necessary to justify a reasonable act of faith in its teachings; and, lacking that foundation, faith, or mental adherence to its teachings, is credulity. What you mean by "interpreted as spiritual understanding" we do not know, and consequently we have no comments to make on it.

CHAPTER IX.

ON THE REALITY OF SIN AND THE METHOD OF DESTROYING IT.

A clash of ideas in the Divine Mind.—Unreal nightmares. The unreality of sin and evil.—Mrs. Eddy's lack of a religious creed.—The reality of sin and virtue.—Both rest on the same authority.—The Christian Scientist's and Christian's method of destroying sin.—Christian Science is the antithesis of Christianity.—Understanding the nature of evil.—Admitting its existence.—Good on the defensive.—A new method of abolishing debts.

McCRACKAN :—"The use of the term 'a clash of incompatible ideas in the divine mind' is, of course, inadmissible and self-contradictory."

COMMENT :—A clash in the divine mind is, of course, contradictory and absurd. But such a clash is the inevitable result of Christian Science teachings. If there be nothing but the divine mind and the ideas in it, then Czolgosz was

a divine idea, and his act of assassination was the act of a divine idea. And New York State is a divine idea, and its act of executing Czolgosz was the act of a divine idea. Now, these two acts clash, and, as there is no elsewhere than the divine mind wherein to clash, they clash there. This conclusion is necessary from Christian Science doctrine. And, as it is false and absurd, the doctrines from which it results must be false and absurd.

McCRACKAN:—"The Divine Mind admits no 'clash' and no 'incompatible ideas.' All beliefs of discord, all evil in its multifarious forms, not only must lie outside the mind, but outside of the creation."

COMMENT:—Christian Science teaches that there is but one mind or soul, and that is God. You, Mr. McCrackan, tell us that the material world, including our own bodies, are, like all physical and moral evils, delusions of the "mortal mind." In all your denials then you

admit at least two things, namely, delusions, and mortal mind in which these delusions exist. Now since your creed admits the existence of nothing outside the Divine Mind it follows that mortal minds and their delusions exist in the Divine Mind, as mental forms or ideas. Consequently, all the clashing beliefs known to mankind, all evils, real or imaginary, all errors—including those you claim it your mission to free the world of—are in the Divine Mind. Now it is precisely because of this inevitable and blasphemous conclusion from your Christian Science doctrines that they should be rejected. It is vain for you to deny that these clashes and incompatible ideas exist in the Divine Mind when your doctrines compel you to believe they are there. Since, according to Christian Science, nothing exists but The Mind (with a capital), all the errors, delusions and evils whose existence you recognize and deplore, must exist as modes or ideas of that Mind.

McCRACKAN:—"There can be no 'divine idea of a grave,' for a grave supposes death, and God Himself is Eternal Life."

COMMENT:—But your mortal mind has an idea or a delusion of a grave, and since your mortal mind is but a form or idea in the Divine Mind it follows that the mind must have an idea or a delusion of a grave. Since you yourself are nothing more than an idea in The Mind—with a capital—all your ideas and delusions must be in and of that Mind. Then there is a 'divine idea of a grave," and of death also, for you have an idea of death else you could not deny its existence.

McCRACKAN:—"Evil and sin are unreal nightmares, which try to make themselves real."

COMMENT:—As, according to Christian Science doctrine, nothing exists but the Divine Mind, and as evil, sin and unreal nightmares

have some sort of existence, as delusions if not otherwise, they must exist in the Divine Mind as delusive forms or false ideas. It is to avoid this conclusion that Christian Science doctrines must be rejected. You do not avoid this conclusion by saying that these delusions are in the human mind, for your doctrine is that the human mind exists only as an idea in the Divine Mind, and, therefore, in the last analysis, these delusions are in the Mind that contains the human mind as an idea. Everything that is in an idea is in the mind that contains it. Consequently, every delusion in the divine idea called man is a divine delusion. The best way to see the fallacy of a doctrine is to discover the absurdity of the conclusions that follow inevitably from it.

It requires a strong pull of the imagination to understand how a nightmare can try to do anything, and still a stronger pull when the nightmare is unreal.

McCRACKAN:—"Mrs. Eddy says on this question, in 'Science & Health,' page 468: 'Therefore, the only reality of sin, sickness or death is the awful fact that unrealities seem real to human belief until God strips off the disguise.'"

COMMENT:—Mrs. Eddy's sayings are not proof, and we are surprised that you introduce them as such. She has contradicted herself so frequently that it is hard, if not impossible, to know what her belief is, if she have any. She says herself, page 492: "We have no religious creed, if we accept the term as doctrinal beliefs." The statement, then, which you have quoted cannot be accepted as her belief. Of her statement, considered in itself, we must say what we have said of several of yours. If man's ideas of sin, sickness and death be delusions and errors, these delusions and errors must, according to her doctrines, be traced to and lodged in the Divine Mind, and it, not man, is responsible for them; and her warring

against these delusions is warring against the state or mode of the Divine Mind.

McCRACKAN:—"The sinner makes sin a reality, but when his understanding of God (good), as omnipotent, omniscient and omnipresent, becomes sufficiently real to him, then all the desire to sin, as well as all fear of sin, leaves him, and he sees this preposterous fraud called sin in its native nothingness. This is, indeed, the true destruction of sin."

COMMENT:—The sinner makes sin a reality, not only in his imagination, but in fact. When a man, with malice and forethought, sends a bullet through the heart of his fellow man he commits a real murder, a real sin, and his understanding of God or good does not change the nature of that fact. The murderer with the noose around his neck would no doubt find great consolation in the Christian Science belief that his crime was a delusion, a mere dream and not a reality, but he soon finds that

his belief does not free him from the responsibility for the sin which his malice made a reality.

If our senses, consciousness and reason, play us false in assuring us of the existence of sin, what assurance can we have of the existence of virtue, of goodness? Is it not the same authority that assures us of the existence of both? And if that authority must not be believed as to the existence of sin why should it be believed as to the existence of virtue? When you destroy the credit of the faculties by which we know anything with certainty, you take away all reason for belief in anything—even in the Divine Mind itself; and destroy the possibility of intelligence. If we cannot believe our intelligence when it affirms this material world about us, how can we believe that same intelligence when it affirms a spiritual world, or the Divine Mind? Thus you see that the principle on which you base your denial of sin goes further than you intend, and justifies the denial

of virtue, goodness and all things, and makes all real knowledge impossible. It needs not to be said that reason must reject such a principle. Aside from the evil results that flow from such a doctrine, we must reject it because it is self-contradictory; for, if we cannot credit the sole means we have of knowing anything we cannot know even the doctrine which discredits the sole means of knowing.

If the only faculties which God has given us to know things—that sin exists, for instance —cannot be believed, how can we believe that Christian Science exists? If you call sin a delusion have we not equal reason to put Christian Science in the same category, since the knowledge of both comes to us through the same means of knowing, namely, through the faculties which you discredit? Is not sin as patent a fact as Christian Science? Is it not more generally known and more widely prevalent? If you can destroy sin by denying its existence, can we not with equal validity destroy Chris-

tian Science by denying its existence and that of its propagandists and adherents? You cannot deny that sinners are as cognizable facts as Christian Scientists, as well as more prevalent, more notorious and of greater antiquity. So far as the means of knowing either goes, they are both in the same boat, and if one is a delusion so is the other; and all is delusion. Such is the absurd conclusion to which your denial of sin as a fact leads.

McCRACKAN:—"Christian Scientists do not differ from all other Christians in their determination to destroy evil."

COMMENT:—But they differ radically in their method of doing so. The Christian is logical enough to know that to desire to destroy a thing is to admit its existence; he is not so fatuous as to attempt to destroy that which is not. The Christian believes that, so far as he is personally concerned, the way to avoid sin is not to commit it; and the way to destroy it,

if committed, is to repent, and by repenting re-establish that harmony between the Divine Will and the human will which sin—that is, disobedience to or revolt against the Divine Will—has marred.

The Christian Scientist's method is of another kind. He begins to destroy sin by denying its existence; by trying to convince the guilty sinner that he is not a sinner, not guilty, that he has the nightmare and is only dreaming; that if he only rouses himself up and makes himself believe he has done nothing wrong then he has done nothing wrong, for there is no such thing as wrong except in nightmares, "unreal nightmares." This is a very simple method if it only worked; it is as soothing as that benign syrup which another old lady, Mrs. Winslow, invented for young babies, and which has a sounder basis in reason than that invented by Mrs. Eddy for older ones. Mrs. Winslow went on the common sense principle that there is pain to be soothed, and

soothed it. Mrs. Eddy goes on the principle that there is no pain to be soothed and then proceeds to tell you how to soothe it; no sin to be destroyed, and then tells you how it is to be destroyed. Here is the Eddy recipe: To destroy sin in the murderer with hands reeking with the blood of his victim, let him believe that it is no sin at all, only a delusion of his "mortal mind," and forthwith he discovers that he is innocent. Or let him learn that he is only a divine idea working out some mysterious purpose and that if there is anything wrong in his wicked act it must be attributed to the sole cause of all things and events, the Divine Mind; in which case he has been only an irresponsible instrument of that mind.

Such is the Christian Science soothing syrup, advertised as a panacea for all ills, physical and moral, that man is heir to. Of course, there is nothing in common between it and the Christian doctrine of sin and its remedy. The attempt to give Christian Science philosophy

a Christian purpose, direction and end is futile. It is the antithesis of Christianity; as much so as Pantheism is, for in the last analysis it is Pantheism, Spinosan Pantheism, strenuously as its advocates may deny it.

McCRACKAN:—"It is a question of understanding the nature of evil."

COMMENT:—When you speak of the nature of evil you admit the existence of evil, for that which is not has no nature. Nothing has no nature. As you admit evil has a nature, you must admit it has an existence of some sort. You may call it a false claim, an entire fallacy, a false entity, as Mrs. Eddy does; but a false claim is a claim, a false entity must be an entity before it can be false; just as a counterfeit note must be a note before it can be a counterfeit, so sin must be a thing, an act, mode or quality of some real being before it can be an evil thing, act, mode or quality.

Now, a false claim must have an origin—a

cause. You have told us that God is the one sole cause of all things. He must, therefore, according to Christian Science teaching, be the cause of these false claims, false entities and fallacies. This is to deny His supreme goodness, holiness and perfection.

McCRACKAN:—"To attempt to destroy sin by admitting at the start that it is a terrible reality places good on the defensive, and leaves sin a clear field for action."

COMMENT:—On the contrary, to deny sin's existence is to leave it a clear field for action. If the United States Government denied the existence of counterfeit notes, and, acting on that denial, took no means to prevent their circulation, would it not leave a clear field of action to counterfeits? Must not the genuine notes of the Government be on the defensive against the false? To attempt to destroy these false notes while denying their existence would be an act of self-stultification on the part of

the Government. It is an equal act of self-stultification in the Christian Scientists to attempt to destroy sin while denying its existence. The very attempt to destroy it is an admission of its existence—that is, supposing the attempter to be sane. You cannot destroy nothing. Therefore, what you attempt to destroy must be something.

You say that to admit that sin is a terrible reality puts good on the defensive. So be it; the very fact that good is on the defensive proves the existence of unjust aggression, sin; for all that opposes good is evil.

McCRACKAN:—"It is like giving the enemy all the fortresses and trenches and then advancing against him over the open."

COMMENT:—No, it is like recognizing the fact that the enemy has fortresses and trenches, and dealing with him in view of that fact. To deny the existence of the fort and call it a delusion, a false entity, does not make the ad-

vance over the open less dangerous. We can imagine a Christian Science general addressing his troops thus: My braves, do you see that fort there beyond the open, bristling with cannons and rifles? Well, you only think you see it, it is a delusion existing only in your minds. Forward, then, there is no danger whatever. Would not such military philosophy leave a free field to the enemy? Would not such a general be courtmartialed and sent to an asylum? That was not Grant's way at Donelson, or Schley's with the ships of Cervera.

McCRACKAN:—"This method (of opposing sin by recognizing its existence) has been tried for a long time, but its results do not correspond to the vast efforts put forth."

COMMENT:—And, therefore, you propose to destroy sin by denying its existence. But the murderer's denial of his sin does not abolish murder, nor does the thief's denial of his theft

abolish thievery. Do you deny the existence of such sins? You certainly do when you deny the existence of sin. When you deny the existence of sin you deny that it is a sin to disobey the commandments: Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness, thou shalt not covet thy neighbor's wife. In your philosophy none of these forbidden acts is sin, for there is no such thing as sin—it is only a delusion. The dishonest debtor ought to rejoice in your new method of abolishing objectionable things. He can abolish his debts by denying their existence and telling the creditor that he is the victim of a delusion. The traitor can plead that there is no such thing as treason, and, therefore, he is not guilty of it. Sinners generally can pursue the tenor of their ways rejoicing, and give free hand to their passions, for sin has been abolished—by Christian Science! The Christian method of abolishing sin by ceasing to commit it is better.

McCRACKAN:—"Suppose two men should agree to-morrow never to hate again, to make hate entirely unreal to themselves, no matter what provocation might arise; suppose a third should join the two, then a fourth, finally a hundred, a thousand, a million—would not hate disappear from the midst of these men as effectually as though it never existed?"

COMMENT:—Certainly it would, and, therefore, Christianity forbids us to give place to hatred. But, in your philosophy, why should hatred disappear? Is it because it is an evil or a sin? No, because you tell us that evil or sin has no real existence. Then hatred, not being an evil or sin, why should it disappear? If hate be not a sin, and gratifies the hater, why should he not enjoy it? And, if it be a sin, why do you deny the existence of sin?

McCRACKAN:—"Suppose the agreement to be extended by degrees to all the evil appetites, to greed, to lust, pride, self-conceit, self-will,

etc.—would not these sins be eventually blotted out altogether?"

COMMENT:—From a Christian point of view such an edifying agreement would, with the grace of God to keep it, blot out all these sins. But from the Christian Science point of view it could not blot them out, for in its philosophy there is no sin; and no agreement can blot out that which has no existence. If evil or sin have no real existence how can an appetite be evil, how can greed, lust, pride, self-conceit be evil? It does not seem to strike you that in all you say here you imply real evils or sins; and when you propose to abolish them by discontinuing them you simply revert to the Christian method, and abandon your Christian Science method, which is to deny the existence of the sins you would abolish.

MCCRACKAN:—"Is there a more effectual manner of destroying sin than by reducing it to an unreality, a falsehood, a lie?"

COMMENT:—To reduce sin to an unreality by ceasing to commit it is wise, but to attempt to reduce it to unreality by the Christian Science method of denying its reality is otherwise. How can you reduce to unreality that which you deny to be real? If men, by agreement or otherwise, cease to commit sin, sin ceases to come into being; but a non-committed sin is not a falsehood or a lie—it is simply nothing.

CHAPTER X.

THE TWO DOCUMENT THEORY OF THE AUTHORSHIP OF THE BOOK OF GENESIS.

Mrs. Eddy's egregious blunder.—A key that does not fit.—Her ignorance of Pantheism.—Two-document Theory at best only a hypothesis.—An interpretation based on a hypothesis does not deserve the name of science.—Mr. McCrackan's interpretation proves too much.—Man is not like to God in everything.—Denial of God's power to have a concept of or to create matter.—Making God inferior to man.—Mr. McCrackan's ignorance of Pantheism.—The denial of a creator not a denial of the existence of any being.—Teachings of Christianity and Pantheism in regard to creation.—Mr. McCrackan's meaning of creation leaves nothing but modes of a Divine Being.

McCRACKAN:—"Mrs. Eddy says: 'It may be worth while to remark here that according to the best scholars there are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohis-

tic, because the Supreme Being is therein called Elohim. The other is called Jehovistic, because Diety therein is always called Jehovah, or Lord God, as our common version translates it.'"

COMMENT:—It may be well to remark here that this two, or three, or more documents theory is an hypothesis of certain critics, and that it has been opposed by equally able Biblical scholars. It is an unproved hypothesis that has never gone beyond the range of speculative opinion. The fact that in Genesis God is sometimes designated by the name Elohim, sometimes by that of Jehovah, sometimes by that of the two united as Jehovah-Elohim, and sometimes by that of El-Shaddai, does not prove that the book is composed of two documents, or of as many documents as there are different names. A still greater diversity of names is used in books written by the same Christian authors. Thus in these works God is called the Being, the Supreme Being, the

Necessary Being, the Creator, the Almighty, the All-Merciful, Eternal Father, Our Father who art in heaven, etc. All these names may be used by the same author, as his subject and point of view suggests, without subjecting him to the suspicion that his book was made up of scraps and fragments of other authors. And why could not Moses use now one name of God and now another, as his subject called for?

Mrs. Eddy makes an egregious blunder when she says that in the common English version of the Bible the name Jehovah is translated Lord God. In the version she refers to Jehovah is translated simply Lord, Elohim is translated God, while the two names combined—Jehovah-Elohim—are translated Lord God, and El-Shaddai, Almighty God. This is a serious blunder for the hierophant of Christian Science to make. In the next edition of her "Science and Health, with a Key to the Scriptures," she should correct it. The key does not fit the lock in the present case. We request Mr. McCrackan

to call her spirited attention to this error or delusion of her mortal mind, or lying serpent, or devil, as he calls it, and have her readjust her key.

McCRACKAN:—"Christian Scientists hold that the first version (the Elohistic) describes the creation of the true spiritual man, while the second (the Jehovistic) is a statement of the material view of creation."

COMMENT:—The fact that they so hold is no evidence that it is true. And so far as we are aware no proof, other than Mrs. Eddy's key or *ipse dixit,* has been offered. You say the first version records the creation of the spiritual man; very well. Then what does the second version record? The creation of some other kind of man, an untrue, material one? The book of Genesis and the whole of the Pentateuch treats of the same being, called man. And there is no hint that there was a second creation of man. The man recorded as created in

the first chapter of Genesis is the same man who ate the forbidden fruit in the second chapter, the same who was the father of Cain and Abel and Seth; the same man the doings of whose descendants constitute the history called the Old Testament. This man was constituted of a material body and a non-material soul, as the record shows, and it was natural and proper that Moses, in giving a true account of him, should treat of him from both a spiritual and a material point of view. He could not do otherwise and have his record true to the facts.

When Mrs. Eddy, as quoted by Mr. McCrackan, says the second version "records Pantheism," she proves conclusively that she does not know what Pantheism is. The book of Genesis is a record of pure Theism, of a creator, a person dealing with his intelligent creatures—the very antithesis of Pantheism, which denies the existence of both Creator and creature; just as, in the last analysis, Christian Science does.

McCRACKAN:—"The hypothesis of two distinct documents in the early part of Genesis is at least held by competent Biblical scholars, and if it commends itself by internal evidence, it is entitled to careful consideration."

COMMENT:—At best it is only an hypothesis; but even as such it is not the question between you and us. The question is do these supposed two documents teach that there were two kinds of mankind created? Your Science affirms. But, as your interpretation is based on an hypothesis, it is at best only an hypothetical interpretation. And, as we deny the hypothesis, we deny the interpretation. A Science built on an undemonstrated hypothesis does not deserve the name of Science. It belongs to the art of guessing.

McCRACKAN:—"The second of these versions (documents) contains the description of a man who cannot possibly be reconciled with the first."

COMMENT:—The difficulty of reconciling the supposed two men is imaginary. It arises from your desire to find a basis for the Christian Science theory. Both the supposed documents emphatically contradict Christian Science, in that they declare that God created the material universe. And, as to man, the first chapter of Genesis, which you would call the "first version," describes a man who required material food to eat, proving him to be in part material. And the second chapter, which you would call the "second version," also describes a man in part material, requiring material food. So that whether there are two documents or one, two men or one, we fail to find your Christian Science man; that is, a man without a material body.

Chapter first—your favorite chapter—says: "And God created man to His own image; to the image of God he created him, male and female He created them. * * * And He said: Behold I have given you every herb bear-

ing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat."—Verses 27, 29.

It is clear from this last verse that the man created in the image and likeness of God had a material body requiring material food—real herbs and plants, not delusions of them.

The second chapter says: "And the Lord formed man out of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. * * * And the Lord brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of. * * * And He commanded him (Adam), saying: Of every tree of paradise thou shalt eat, but of the tree of knowledge of good and evil thou shalt not eat."—Verses 7, 9 and 16.

We find the two chapters agreeing, then, in presenting man as partly spiritual and partly material, or as the union of a body and a soul needing material food. It is the same man that both treat of. The second chapter is more cir-

cumstantial because it begins the history of that man and of his subsequent dealings with his Creator. The first tells us that man was made in the image and likeness of God, the second tells us wherein that image and likeness consists, namely, in that man is a living soul or spirit, capable of holding converse with his Creator. He is in the image of God in that he is a spirit, intelligent, immortal, possessed of reason

McCRACKAN:—"The spiritual man, described in the first version, could not fall, for he was made in the image and likeness of God, immortal and indestructible."

COMMENT:—Here you prove too much, and involve yourself in a contradiction; for if man, because of his likeness to God, could not fall, he for the same reason could not err. But that he has erred you admit, for you claim to labor to free him from his error. His likeness to God does not imply likeness in everything, for

then man would have to be uncreated, as God is uncreated, and this would deny the possibility of his creation. He would have to be creator, infinite and omnipotent, as God is Creator, infinite and omnipotent. He would have to be infinitely wise as God is, but this he is not. Since you hold that he is the victim of delusions, you must admit man is none of these; and you must further admit that his likeness to God is not a likeness in all things. And if not in all things, your conclusion that man cannot fall or err is not legitimate; it is gratuitous.

McCRACKAN:—"Christian Science teaches that man is not a compound 'constituted of a material body and a non-material soul,' but that he is spiritual only.

COMMENT:—Yes, that is what Christian Science teaches, but both first and second chapters of Genesis teach the contrary, as we have seen.

McCRACKAN:—"Pure theism must deal with pure spirit, and can have no dealings with matter, for the latter is the opposite of spirit, and therefore cannot be a concept or creation of the One Mind."

COMMENT:—To say that the One Mind, or God, cannot have a concept of matter, or create matter, is to deny His omnipotence and make Him less powerful than man; for man can and does have a concept of matter. You may call it an erroneous concept, but yet it is a concept. You have a concept or idea of matter for you deny its existence, and you cannot deny the existence of that of which you have no concept or idea. Then, if you have this concept and God has not, your mind is of greater capacity than His; your mortal mind—whatever that is—is greater than the One Mind. What is to be thought of a science that lands in that conclusion? The Creator, being infinitely wise, must, in creating your mind, have had a concept or idea of all the potentialities of your

mind; but your mind has an idea of matter, therefore its Creator must have an idea of matter. To deny this is to say that He could create a mind more potential than Himself.

When you say "matter is the opposite of spirit" you admit that matter is, for to be opposite is to be. And, admitting it to be, you must admit it is God or a creation of God; if God, then you fall into Pantheism; if a creation of God then the One Mind must have a concept of it, because He could not create that of which He has no concept or idea.

McCRACKAN:—"This is Pantheism: To make God the creator of matter, and to place Him, or supposed parts of him, called human souls, within matter."

COMMENT:—You have an astoundingly erroneous idea of Pantheism. Pantheism, instead of making God the creator of matter, positively, and as one of its fundamental principles, denies creation and as a consequence the Creator. It

teaches that all that is, is God, and all phenomena were volutions or evolutions of Him.

McCRACKAN:—"But Christian Science is 'Pure Theism,' because it deals only with God and with His infinite manifestations."

COMMENT:—If Christian Science be pure theism because it deals only with God and with his infinite manifestations, Pantheism can also claim to be pure theism, for, believing as it does, that there is nothing but God, it must necessarily deal only with Him and His manifestations. In this your theism differs in nothing from Pantheism.

McCRACKAN:—"Christian Science certainly does not deny 'the existence of both Creator and creature,' for this would attempt to wipe the All out of existence, but Christian Science explains this Creator and His creation as Spirit expressing itself spiritually."

COMMENT:—To deny Creator and creature is not to deny the existence of any being; it sim-

ply denies to beings the relation of Creator and creature; it denies only that God is Creator or that the universe is a creature. Pantheism does this; and Christian Science in explaining creation to mean nothing more than an expression of the Creator's self, does the same, but it does not do it with the frankness and explicitness of Pantheism. Creation must mean that the Creator caused beings to come into existence, beings distinct from Himself; or that He evolved these beings from his own substance or nature, and that they are consequently nothing more than modes or forms of Himself, and not distinct from Himself. The first meaning is that of the Christian. The second is that of the pantheist. You agree with the latter when you explain creation to mean in your sense, the Spirit, or God, expressing Himself. For if he expresses only Himself there is besides Himself no real things, no creation, nothing but evolvements of different modes and forms of His own being. There is

therefore a radical difference between such expression and creation in the Christian sense. After this Christian Science "expression" there remains nothing but modes and forms of the Divine Being, just as Pantheism teaches. But after creation in the Christian sense, there remain real beings distinct from the Divine Being who creates them, beings that result from an act of Divine free will and power, and not from Divine nature and necessity.

CHAPTER XI.

ON MORTAL MIND IN GENERAL—THE LYING SERPENT OF CHRISTIAN SCIENCE.

Novel method of distinguishing the Divine Mind from the human mind.—God the author of all cures.—Is Mrs. Eddy a lying serpent?—Mortal mind and capital letters.—The Christian Scientists' diagnosis of a gun-shot wound.—A mere abstraction cannot be the agent of any action.—Mr. McCrackan's theory of man's body and objects of the universe.—The existence of the physical senses admitted.—Are Mr. McCrackan's senses deceptive?—The eternity of mortal mind.—Manichæism.—Mrs. Eddy teaches the identity of the individual soul with the One Mind.—The Divine Mind at war with itself.—Identity of the principle of Christian Science and Pantheism.

McCRACKAN:—"It is true that mind heals, though not the mortal mind, capable of sickness, but the Immortal, Divine Mind, which is God."

COMMENT:—No one who believes in God as the Creator and Supreme Ruler of the Universe, doubts for a moment that all cures are effected by Him, directly by miracle or indirectly through His laws or forces of nature. But there is a domain in the universe for the play of secondary causes, intelligent causes such as the human mind, which, knowing to a certain extent the remedial forces of nature, can so direct them as to produce a salutary effect on the sick. You yourself illustrated this play of secondary causes when you caused or dictated your letter and caused it to be sent to us by mail. Back of all these effects you must recognize mind—a free, deliberate mind—as the causal agent. Whose mind? Undoubtedly your human mind, acting deliberately and for a purpose. You do not claim that it was any other mind, capitalized or lower-cased, that caused the existence and sending of your letter to us.

Now, if your mind, acting on certain forces

of which you and all men are conscious, can produce the phenomenon of your letter and its delivery to us, on what principle do you deny that the physician's mind, acting on the same forces, can produce conditions conducive to health? The very act by which you, using those forces to deny that he can, is proof positive that he can use those same forces and direct them to produce the end he desires; just as he who denies that he thinks proves, by his very act of denial, that he thinks.

McCRACKAN:—"The use of the word 'Mind' in Christian Science deserves special notice. Spelled with a capital M it is synonymous with Spirit. Thus God is spoken of as Mind or Spirit. Spelled with a small letter, mind is used to designate that human mind which rises in rebellion against the Divine Mind—that mortal mind which attempts to counterfeit the Immortal Mind. This Mortal Mind is the 'carnal mind,' spoken of by Paul, and is the fruitful source of all sin and sickness. It is —not to put too fine a point upon it—the lying

serpent, the devil, which tries to separate man from his Creator."

COMMENT:—This method of distinguishing the Divine Mind from the human mind, the uncreated from the created being, has the advantage of novelty if nothing else. The adjectives "divine" and "human" when used to qualify mind seem all-sufficient for ordinary minds in the interchange of thoughts concerning the Creator and the creature, the uncreated and the created mind. But as there is no disputing about tastes, we do not object to your new use of capitals so long as they afford a key to get at your meaning.

You have told us in your first paragraph that man is an expression of the One Spirit or Mind. It is not clear what you mean by the word "expression;" but as you use it where the Christian world would use the word "creation," you leave us to infer that you purposely avoided the use of the latter term, and

that you mean that man is not a being separate and distinct from God—as the word creation implies—but an expression or a mode of the Divine Mind. This inference from your use of "expression" is confirmed by another Christian Science writer, who says: "Christian Science teaches the eternal reality of One Divine Mind and the absolute nothingness of everything else," and Mrs. Eddy somewhere says that all is Mind, and what is not Mind is nothing.

In your fifth paragraph, above quoted, you say of the human mind "that Mortal Mind which attempts to counterfeit the Immortal Mind. This Mortal Mind is—not to put too fine a point upon it—the lying serpent, the devil."

Now, putting your two statements together, the logical conclusion is, that the human mind, alias Mortal Mind, alias the lying spirit, alias the devil, is an expression or mode of the Divine Mind. It cannot be anything separate and distinct from the Divine Mind, since according to

the writer above quoted, what ever is not that Mind or a mode of it is absolute nothingness. A further conclusion is, that sin, sickness, the spirit of rebellion and counterfeiting, the lying serpent and the devil, are in and of the Divine Mind and have no existence outside of it. They are all, therefore, Divine in their nature, as the Mind of which they are but an expression or mode is Divine. The Universe, including man, is only an eternal thought existing in the Divine Mind, having no corresponding external reality. All the evils of this life of our conscious existence, sin, sickness, pain and death are only ideas in the Divine Mind! Such, it seems to us, is the god whom the Christian Scientists call Infinite Love, Perfection and Truth! As he alone exists, and all else, including man, is nothingness, it follows that sin and sickness, discord and malice, exist in him and not in man, who, in common with all these evils, is but an idea, a divine idea. When man thinks he is thinking evil or designing wicked-

ness, it is only the Divine Mind that is thinking and designing; when he thinks he is sick it is the Divine Mind that is sick, for aside from it there is nothing, and nothing cannot be sick.

To this the Christian Scientist may reply that sickness is a mere delusion of the human mind. But a delusion is something, else why do they try to remove it? It is at least a mode for the time being of the deluded mind, and the mind, deluded, or otherwise, is but an idea or mode of the Divine Mind. The delusion, therefore, exists in that Mind. We do not see how the Christian Scientist can avoid these conclusions, after claiming that all there is, is Divine Mind.

Mr. McCrackan tells us that in Christian Science parlance, Mind, spelled with a capital M, means the Divine Mind, and spelled with a small m, "mind is used to designate that human mind which rises in rebellion against the Divine Mind, that mortal mind which attempts to counterfeit the Divine Mind."

COMMENT:—This mortal mind with a little m, that rebels and counterfeits is, according to your doctrine, an expression of the Divine Mind. A rebelling and counterfeiting mind can be an expression of the Divine Mind only on the hypothesis that the Divine Mind, in expressing itself, expresses the rebellion and counterfeiting that existed in It before It expressed it. This is to antagonize the Christian concept of God.

When you speak of the human mind as mortal do you mean that it is subject to death, extinction, or that it is destined to cease to exist as a conscious individual self, and be merged into the Divine Mind, as the ephemeral bubble sinks back into the ocean from which it rose? If you mean this latter, you again antagonize Christianity and fall into Pantheism. And if you mean none of these, why do you call the human mind mortal?

You tell us that this mortal mind, which is the only human mind we know anything about,

is the "lying serpent, the devil." We assume that it was the human mind of Mr. McCrackan that dictated the letter which we are now criticising. If correct in this assumption, we have, without suspecting it, been giving heed to a "lying serpent, the devil." Or does he pretend that his letter was dictated by the Divine Mind? If so, what was his human mind—that is, the lying serpent, the devil—doing in the meantime? If he believed that the Divine Mind was dictating the letter through his lying serpent or devil mind, he should have informed us of it. It is a great advantage to know to whom one is speaking. If his mind, being human, is a lying serpent, why does he expect us to believe what he says when he undertakes to tell us what Christian Science teaches? Mrs. Eddy's mind is also human—for it is not claimed by her or any of her disciples that it is divine. It is, therefore, a lying serpent. And, as we cannot separate her mind from herself, she is a lying serpent, a devil. This is not

our proposition; it is a logical conclusion from the principles of Christian Science as expounded by Mr. McCrackan. The Christian concept of God and man forbids us to accept the conclusion.

McCRACKAN:—"Much of the comment which deals with the paragraph above brings up the question of mortal mind. The patient who asks questions about Christian Science would not be told that 'the angry gun-shot wound that eats the flesh away' is nothing but a 'creation of his imagination.' It is mortal mind in general, the father of lies, which tells the various lies that go to make up the discord called gun-shot wound."

COMMENT:—If Christian Scientists are consistent with their own doctrines they must tell the wounded patient that his wound is a delusion or a creation of his own imagination. They deny the existence of material bodies and of the disorders of material bodies called sickness, disease, etc. The wounded man believes

he has a material body and that it is disordered by the wound. Therefore, in applying your doctrines to his case you must eradicate his belief by telling him that his wound is imaginary, a delusion, that he falsely imagines or believes that he has a material body, and therefore, falsely believes that he suffers from a physical disorder; and that physical disorder is impossible.

This, we say, you must teach or give up your doctrine in regard to matter. You may know your doctrines better than the outsider; but once that you state them the outsider is as competent as you are to draw conclusions that necessarily flow from them.

In the case of the wounded man, it is with his own personal belief that you must deal and not with "mortal mind in general," for it is his belief, whether true or false, that is immediately concerned. He cares nothing about what others may believe; he knows what he himself believes, and it is this belief of his that you

must displace by persuading him that it is a delusion. If you tell him "mortal mind," by its lies, made up his wound, he will ask you, Whose mortal mind, yours, or his, or the man's who shot him? You will tell him that no one mortal mind did it, but mortal mind in general. He will reply that mortal mind in general is no particular mortal mind; that it is a mere abstraction, a universal, and as such cannot be the agent of any action whatever, much less the cause of his wound. He will tell you further that he never consulted mortal mind in general, and that it never expressed an opinion on his particular case. He would very properly conclude by telling you to dismiss mortal mind in general from your diagnosis.

McCRACKAN:—"Man is spiritual and immortal, and his real and only body is not material, nor subject to gun-shot wounds; nor are the objects in the universe 'delusions.' They are very real and true objects, but we appre-

hend them falsely as matter, through our deceptive physical senses."

COMMENT:—Here you prove conclusively that you cannot talk of your doctrines without contradicting them. You say man's "real and only body is not material." Now Webster defines "body" as "The material organized substance of an animal, whether living or dead, as distinguished from the spirit, or vital principle; the physical person. Any mass or portion of matter."

When you use the word "body" then, you affirm the existence of a material thing, an extended thing having length, breadth and thickness. Your statement, therefore, is equivalent to this: "Man's real and only material organized substance is not material." That is to say, it is material and not material at the same time. Your next contradiction is when you say the objects of the universe are real but falsely apprehended "through our deceptive physical

senses." Here you attribute false apprehension to the physical senses whose existence you deny.

But passing that, we ask, if the phyisical senses be deceptive how do you know that you know the doctrines of Christian Science? All you know or suppose you know of them you have acquired from the teachings of Mrs. Eddy, through your "deceptive physical senses." You either heard them through your sense of hearing or read them by means of your sense of sight. How, then, do you know that you know them, since what you suppose you know of them comes to your consciousness through a medium which you declare to be deceptive and untrustworthy? May not "mortal mind in general, the father of lies," have played on your deceptive physical senses and produced a delusion in your mind as to what Christian Science really is? With such a defective medium of receiving knowledge how can you affirm with reasonable confidence that you know what Christian Sci-

ence is, or teaches? How can you be assured that the defective physical senses have not given you a false apprehension of it, as you say they have given mankind a false apprehension of the created universe?

McCRACKAN:—"Mortal mind is not created by God, is not an expression of God, and its lies cannot, therefore, be traced to God."

COMMENT:—It is a Christian doctrine that the minds created by God are immortal. But what is that thing you call "mortal mind," which God did not create? It is, according to you a something that lies; it is even the father of lies. It is then an agent, a being that can do something, namely, lie. Now you tell us that this being was not created by God. As it could not create itself it is, therefore, eternal, because uncreated. You have then an eternal liar eternally facing and defying God; one the origin of good, and the other the origin of evil. This dualism is the necessary result of what

you say of mortal mind. It is Manichæism, that combination of Magism and Buddhism that was condemned by the Christian Church in the third century.

McCRACKAN:—"Christian Science does not teach, and, therefore, makes no provision for the absorption of the individual into the divine mind, such as Pantheism presupposes."

COMMENT:—Mrs. Eddy says in "Science and Health," "Soul is Deity. There is but one soul. The term souls is as improper as the term gods." If this be not an absorption of individual souls into the Divine Mind, it is even more; it is annihilation of individual souls or minds. According to this doctrine of Christian Science, you, Mr. McCrackan, must hold that the letter you wrote to us and which we are commenting on, was dictated not by your mind or intelligence, which has no existence, but by the Divine Mind, which is the All of intelligence that exists. As, according to

Mrs. Eddy, her mind and your mind and our mind have no existence, the supposed clash between us exists only in the Divine Mind; in which case the Divine Mind is at war with itself, contradicting and arguing with itself; it is the home alike of truth and error. A doctrine that leads logically to such a result has within itself the demonstration of its own fallacy.

McCRACKAN:—"Christian Science teaches the immortality and indestructibility of each individual expression, or idea, of the One Mind, but it also emphasizes the impossibility of man being separated from the author of his being."

COMMENT:—According to Mrs. Eddy's words above quoted, individual souls or minds are either nothing, or they are identical with the One Mind. You go further than she does, and make them ideas or expressions of that One Mind. Now ideas or mental expressions are

not something distinct from the mind possessing them. They have no existence except as states, or modifications, or evolvements of the mind in which they exist. They must exist in it or cease to exist altogether; as material forms must exist in material bodies or cease to exist. You, therefore, do not differ essentially from Mrs. Eddy. She teaches the One only Mind, and you teach this One Mind with its modifications or modes of being. Pantheism holds the same thing that you do when it teaches that all that is, is God with his modes of being. As there is no difference in principle we cannot understand why you so persistently deny that you are Pantheists.

McCRACKAN:—"To argue from a Mortal Mind basis is to miss the conclusions of true knowing, or real science."

COMMENT:—From what basis do you argue? From the one Mind, which you say alone exists, or from the Mortal Mind, which, you say, also

exists? The fact is, you argue from or with the individual mind that you are conscious of as directing all your reasoning operations. We do the same. It is all either of us has in the way of intelligence with which to draw conclusions. You probably meant to say that, to argue on the basis of the existence of a material world, is to miss the conclusions of true knowing. But this statement is a mere begging of the question, and it is fully met by affirming that to argue from the basis of the non-existence of the material world, is to miss the conclusions of true knowing or real science. The latter has the advantage over the former in that it is in accord with the common sense of the human race.

McCRACKAN:—"If there is a Principle which governs the universe, including man, then the knowledge of this Principle must be the final, ultimate and only real science, and any attempt to deal with this first cause through a form of reasoning hampered by material beliefs, must

lead the investigator astray and prevent him from reaching the goal."

COMMENT:—There is a Principle or Cause who created and governs this universe composed of spiritual and material beings. And any attempt to deal with this first Cause without dealing with his works that are immediate to the senses which he has given us to know them, must lead the investigator astray. In reasoning, we must take the data as we find them, and this material universe about us and our own consciousness of existence, are the data, things as we find them. Matter is one of the facts that has to be investigated, and no fact can hamper sound reasoning. Your conclusion rests on the gratuitous assumption that belief in the existence of matter is false; and this assumption begs the whole question between us. You deny the existence of matter, and then, taking your unproved belief as the criterion of truth, tell all who do not believe as you do that

they are hampering themselves and must go astray. The whole human race is and has been wrong from the beginning, and you Christian Scientists alone are right. That is the whole gist of your reasoning in the above quotation. It is certainly unhampered by the principles of logic, or by any consciousness of your fallibility. Your statement that men are hampered in investigations by "material beliefs," must be met by another, namely, that Christian Scientists are hampered by their spiritual belief which denies matter, contrary to the testimony of their own senses and the belief of mankind.

CHAPTER XII.

ON THE INABILITY OF CHRISTIAN SCIENCE TO PROVE ITS CLAIM.

Some Christian Science teachings.—Practical questions for Christian Scientists to answer.—Their claim that they have effected cures.—They must admit the existence and reliability of the physical senses.—False and lying witnesses.—Mrs. Eddy's fatal defect.—An imaginary dialogue between a Christian and a Christian Scientist.—Begging the question.—A confession that Christian Science cannot be proved.

In concluding our comments on Mr. McCrackan's article, there yet remains a point for the consideration of the Christian Scientist, and to which we call his attention.

(1) They teach that the material human body, such as that eaten by cancer or tortured by pain, has no real existence outside the mind, and that as existing in the mind it is a

delusion, a phantom lie told by the mortal mind to itself.

(2) They teach that the testimony of the five senses, which bear witness to the reality of our material bodies and the material universe about us, is not good testimony, for it has to be constantly corrected.

(3) They at the same time claim—in proof of their doctrines—that they have effected many cures.

Now these three positions make it necessary for the Christian Scientists to answer the following questions: How can their claim to have healed diseases be proved? How can they get their evidence present to our consciousness, or before the court of our mind, except through the senses? And if we cannot rely on the testimony of our senses how can we know that the cures they claim to have effected, are real cures and not delusions? In discrediting the senses do they not discredit the very witnesses they must rely on to prove their claims? What

is a claim worth that rests on confessedly false witnesses? A short dialogue will illustrate the situation.

CHRISTIAN SCIENTIST:—We have cured many diseases.

CHRISTIAN:—Give us a case in proof.

CHRISTIAN SCIENTIST:—Well, there is the case of John Doe, who had a cancer on his cheek. You see, it is now entirely healed. Nothing but a scar remains.

CHRISTIAN:—It would seem so, and I would be inclined to believe it, were it not that you have told me that my senses are not to be trusted. My senses are the only means by which I can know that the cancer has been healed. Now, as you say they deceive me, I cannot say on their testimony, that I know anything about the cure which you speak of. Therefore, until you admit that my senses are

credible witnesses, I cannot admit any of your claimed cures.

CHRISTIAN SCIENTIST:—But I can bring many other cases.

CHRISTIAN:—But the same difficulty remains as in the cancer case. Before your cures can be proved to me you must admit that my senses are reliable witnesses, and if they be reliable enough to prove your cancer cure they are equally reliable when they tell me that the cancer was a real one and that the body it was on is a real material body, and not a mere idea existing in some mind. You cannot use the testimony of the senses to prove your claimed cures, and reject it when it disproves your doctrine. It is good in either case, or it is good in neither.

The Christian Scientist is forced to the alternative of admitting the reliability and validity of the senses as witnesses, or ceasing to appeal to claimed cures in proof of their doctrines.

And if they admit the reliability of the senses, those senses prove their doctrine of the non-existence of bodies to be false.

McCRACKAN:—"In regard to the query concerning the value which may be set upon the evidence of physical healing in establishing the truth of Christian Science, I should like to add the following explanation."

COMMENT:—Then there is such a thing as physical healing? which, of course, implies the existence of matter. But proceed with the explanation.

McCRACKAN:—"Christian Science teaches that man is never sick. What is commonly called the healing of sickness is the waking up to this realization. The so-called evidences of sickness are false beliefs, suggested by mortal mind, and are based upon the testimony of false witnesses, called the physical senses."

COMMENT:—If the physical senses are not trustworthy when they testify that we are sick,

how can we believe them when they testify that we are healed?

Mrs. Eddy, in her message to her followers (copyrighted in 1901) says: "I healed the deaf, the blind, the dumb, the lame, the last stages of consumption, pneumonia, paralysis, etc., and restored the patients in from one to three interviews."

When she made this statement to the world as proof of the value of Christian Science, she submitted the case to the judgment of the world, to be determined in the only way the world determines the existence of facts, namely, by evidence or demonstration. The world therefore has the right to demand the evidence. This brings us to our query which elicited your explanation.

In reply to the demand for proof Mrs. Eddy refers to the deaf, dumb, blind, consumptives and paralytics she has cured in three interviews. She presents this crowd of witnesses as those who were blind, deaf and dumb, and who

now see, hear and speak; as paralytics and consumptives who now are free from these diseases. Such is the Christian Science case as presented by its founder, such the demonstration of the value of the science.

Now, Mr. McCrackan, the knot of our query is this: If, as you teach, the testimony of the senses and the suggestions of mortal mind are false, how did Mrs. Eddy know that those people were or thought they were, afflicted, that one was blind, another deaf, another paralyzed, etc.? What means had she of knowing except through her physical senses and what you call Mortal Mind?

Both you and she say they were not sick, that they suffered under a delusion, a false thought, and needed only to be waked out of it. But how did she know that they suffered under a delusion or false thought? Oh, they complained to her that they were suffering under those afflictions. But how did she know that they complained to her of their sicknesses,

unless through her physical senses and mortal mind? She had no other means of knowing that they were sick, or thought they were, except her mind and her physical senses, and these you hold to be false and lying witnesses. How then did she know that these people were blind, deaf, dumb, etc., when, according to you and her, she had no evidence but that of false and lying witnesses? She could not know; for false and lying witnesses are confessedly not sufficient evidence to establish a fact.

It follows that her proof of the value of Christian Science from the cures she claims to have effected, is utterly worthless until she proves that those people were sick or thought they were, in the first place. But this proof she cannot give, since the only possible evidence of it is the testimony of false and lying witnesses—the senses.

Failing, as she must on Christian Science principles, to prove that those people were sick or afflicted, or thought they were, or complained

that they were, she must of course, fail to prove that she healed them; for if they were not sick, or falsely thought they were, they could not be healed of the sickness or the false thought.

The first fatal defect in Mrs. Eddy's case is her absolute inability to prove that those people she claims to have cured were deaf, dumb and blind, or that they believed themselves to be or that they ever existed.

The second fatal defect is her and your equal inability to prove, without the aid of the senses, that those supposed afflicted people were healed. The only possible proof of their cure is the testimony of the senses; and these, you assure us, are false and lying witnesses. The following imaginary dialogue will put your case succinctly in the face of the world to which you appeal:

CHRISTIAN SCIENTIST:—You want proof of the value of Christian Science. Here it is at hand. Here is John Doe. You have known

him for several years, and you know that during that time he has been blind.

CHRISTIAN :—The only means I have of knowing that such a being as my friend John Doe exists, or that he is blind, or labeled John Doe, are my physical senses. Are they good enough authority to justify me in believing that he exists?

CHRISTIAN SCIENTIST :—Certainly not. They are lying witnesses, and not to be believed.

CHRISTIAN :—Very well, then; I do not know John Doe, and do not know that he was blind.

CHRISTIAN SCIENTIST :—Well, I can assure you he is and was blind.

CHRISTIAN :—You forget that if my senses cannot be trusted, you are in the same condition as Mr. Doe. I do not know that you exist. Nor can you, if you do not trust your senses,

know that Doe exists, or that I, to whom you speak, exist.

CHRISTIAN SCIENTIST:—Well, Doe visited Mrs. Eddy, and now, you see, he can see.

CHRISTIAN:—Unless our senses can be trusted I cannot know that he can see, as I cannot know that he was blind. Nor can you.

Thus when the Christian Scientists discredit the senses in order to deny the material universe, they rob themselves of all means of proving their science; if they credit the senses to prove their healing powers, they must credit them when they testify to the existence of the material world. If they discredit them they cannot prove a cure, and if they credit them they contradict their doctrine of the non-existence of the material world, to which the senses testify. Either alternative is fatal.

MCCRACKAN:—"The Science of Knowledge that the testimony of the physical senses, as

well as the suggestions of Mortal Mind, are false, establishes the fact that their opposites, namely, Spirit and Spiritual Understanding, are true, and alone can testify to the truth."

COMMENT:—First, we have not the Science or Knowledge that the testimony of the senses is false; and, second, if granted that the senses are false, it would not follow that spirit and spiritual understanding are true.

If the physical senses are false witnesses, what proof have you that your spiritual sense is not a false witness also? You have none; you take your spiritual sense on trust, and with no better—if as good—proof as the rest of mankind have for the veracity of the senses. The Materialists, who go to the opposite extreme and deny the existence of spirit as you do the existence of matter, have as good grounds to say that the testimony of the spirit and spiritual understanding is false, and therefore their opposite—matter—is true, and can alone testify to the truth. Both are

gratuitous and of equal invalidity. Both are a wretched, mendicant begging of the question.

McCRACKAN:—"Christian Science must, therefore, be spiritually apprehended."

COMMENT:—It would be better if it could be intellectually apprehended, as that is the only way in which the human mind can apprehend things, spiritual or material.

McCRACKAN:—"But the fact that men throw off the false beliefs of sickness through Christian Science, may justly be cited as evidence of the truth of Christian Science."

COMMENT:—We have seen that—rejecting as you do, the testimony of the senses—you cannot prove that men throw off sickness, or false beliefs of it. You have no right to appeal to the senses, which you repudiate as false witnesses. Your claims of cures, therefore, stand naked and mendicant, without the slightest shred of proof to verify them.

McCRACKAN:—"Though the final proof must always be a matter of faith, interpreted as spiritual understanding."

COMMENT:—This is practically a confession that your science cannot be proved, a retreat from the court of reasonable inquiry. Faith, to be reasonable and in keeping with the dignity of man's intelligence, must rest on an authority whose veracity is demonstrated by cognizable proofs; otherwise it is hebetudinous credulity. We have seen that Christian Science has—in denying the credibility of the senses—deprived itself of the possibility of presenting cognizable proof of its claims, or even of its very existence.

Here we conclude our comments. We would not have given so much time and attention to Mr. CcCrackan's letter were it not that he is a scholar, a gentleman, an author of several books, and a man thoroughly capable of expressing himself with precision and clearness

on any subject susceptible of clear and precise treatment. If he has been vague and contradictory it is because of the vague, misty and contradictory nature of the so-called science for which he stands as an exponent.

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